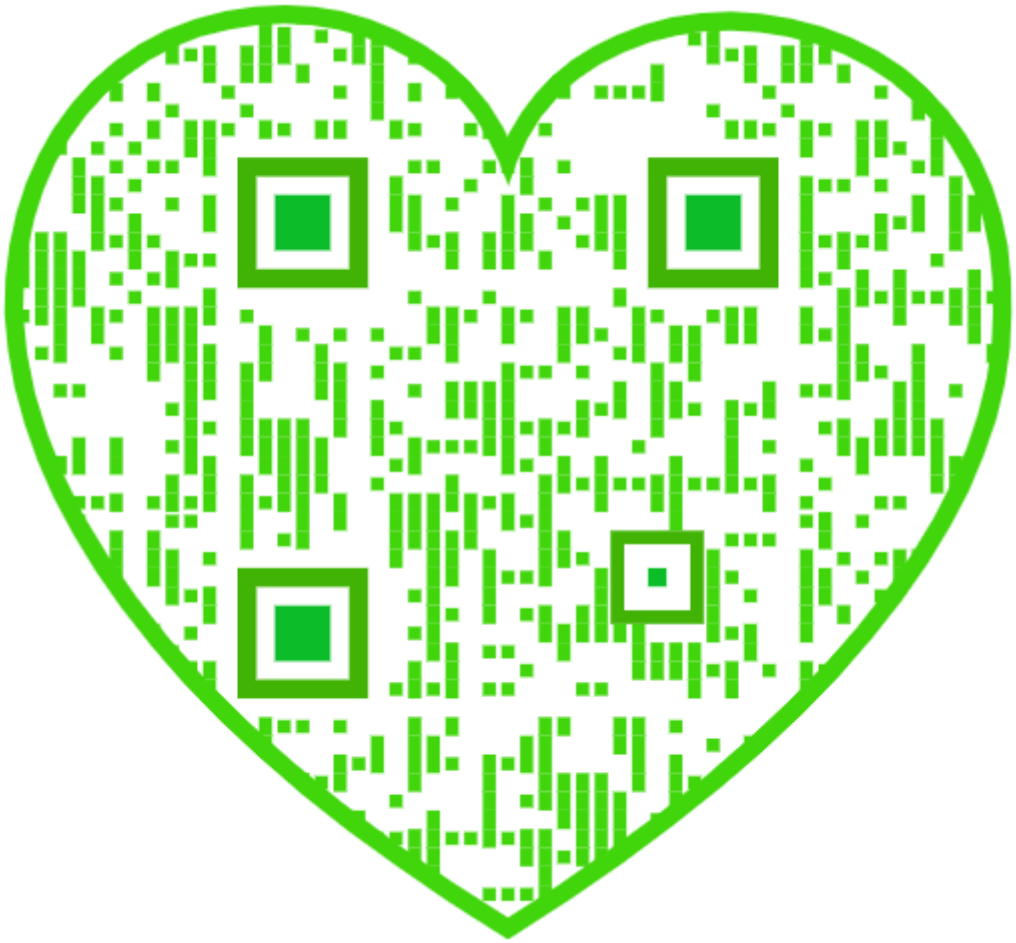
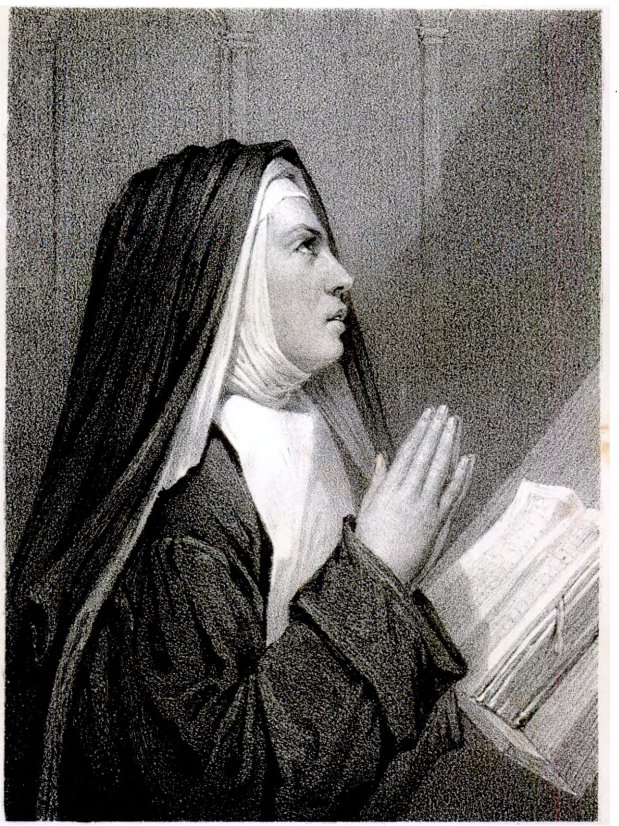




SAINTE THÉRÈSE.

Born 1515.
Died 1582.

From an original drawing.

Book of the Foundations.

WRITTEN BY SAINT TERESA.

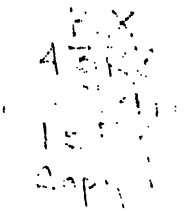
TRANSLATED FROM THE SPANISH,

BY

THE REV. JOHN DALTON.

Embellished with a Portrait of the Saint.

LONDON:
T. JONES, 63, PATERNOSTER ROW.
1853.



TO

THE REVEREND MOTHER ABBESS

AND THE NUNS

OF THE

FRANCISCAN CONVENT, TAUNTON.

The Book of "The Foundations"

OF THE GREAT MODEL FOR SUPERIORS AND NUNS

IN MODERN TIMES,

IS MOST RESPECTFULLY DEDICATED

(With Kind Permission)

BY THEIR OBLIGED SERVANT,

THE PUBLISHER.

PREFACE OF ST. TERESA.

I HAVE often found by experience, to say nothing of what I have read in several books, the great benefit a soul derives by not departing from obedience. In this, I consider our advancement in virtue to consist, as well as the acquisition of humility; for obedience secures us from those fears, which while we mortals live it is fit we should have, lest we stray from the path to heaven. Herein is found that quiet, so much prized by souls desirous of serving God; for if they truly resign themselves to this holy obedience, and subject their understanding to it, so as to have no other will but that of their confessor; and if they be Religious, that of their superior, the devil ceases to attack them with his continual scruples and vexations, finding he loses rather than gains. And besides, the turbulent motions of our minds, which delight in doing their own will, and even in subjecting reason, in things that please us, cease by obedience: and remember that we have deliberately surrendered our will to the will of God, choosing, as a means, to subject ourselves to one who holds his place.

Since, then, our Lord, in His goodness, hath given me the light to know the great treasure contained in this precious virtue, I have endeavoured to acquire it, though weakly and imperfectly; and often the little virtue I see in me causes me uneasiness, because I know I have not fully accomplished some of the things enjoined me. May His divine Majesty supply whatever is defective, in this my present undertaking.

While living in the monastery of St. Joseph at Avila, in the year 1562 (the same year in which that monastery was founded), I was commanded by Father Garcia, of Toledo, of the Order of St. Dominic, and who was then my confessor, to write the Foundation of that house, with several other things, which (if published) whoever reads them will know what they are. But being now at Salamanca, in the year 1573 (it is eleven years since I wrote the first Foundation), my present confessor, Father Ripalda, Rector of the Society of Jesus, having read the book of the first Foundation, he thought it might conduce much to the honour of our Lord, if I wrote the Foundations of the other seven monasteries, which, by the goodness of our Lord, have since been erected; he accordingly commanded me to do so, and likewise to give an account of the commencement of the monasteries belonging to the Discalced Fathers of this First Rule. But as such an undertaking seemed to me impossible, on account of the many duties I had to attend to, and of the Letters I was obliged to write, as well as other important business commanded me by my superiors, I was recommending myself to God, being somewhat troubled on account of my poor abilities and weak state of health (for even without this burden, I seemed unable to perform my other duties by reason of my natural imbecility), when our Lord said to me, "Daughter, obedience gives strength."* His Majesty grant it may prove so, and may he give me grace worthily to relate, to His glory, the favours He hath bestowed on our Order in these Foundations. Be assured, that whatever I may say shall be said in all truth, without any exaggeration, agreeably with what happened; for in any matter, however slight, I would not tell a lie for the whole world; and therefore, in what I am now writing

* "Hija, la obediencia dá fuerzas."

(with the intention that our Lord may be praised therein), I shall be most scrupulous, believing it would be not only a loss of time, but using deception in the things of God, to be otherwise; for then, so far from honouring Him, I should rather offend Him, which would be high treason. May His Majesty ever protect me from doing such a thing.

I shall give each Foundation in its order, and be as short as I possibly can, for my style is so heavy, that I fear I shall—though unwillingly—both tire the reader and myself. However, through the love you bear me, my daughters, to whom, after my death, this book will be left, I hope you will tolerate it. God grant, that since in nothing I seek my own advantage, nor have any desire but His praise and glory (many things there are for which this tribute is due), whoever shall read these Foundations, let him not attribute any of them to *me*, for this would be against the truth; but let him beseech our Lord, to pardon the little proficiency I have made under all those favours. Herein you, my daughters, have more reason to complain of me, than to thank me for what I have done in these Foundations. Let us all, therefore, my daughters, give thanks to the Divine Goodness—for so many favours which He hath bestowed upon me.

Having such a bad memory, I am afraid I shall leave out many things of importance, and mention other things which might be omitted; in a word, allowance must be made for my poor ability and dulness of comprehension, and likewise for the want of leisure to write such things.

I am also commanded, if an opportunity offer itself, to say something on prayer, and concerning the illusion in which some may live who practise it, and which may hinder them from advancing in perfection. In everything I submit myself to what the Holy Roman Church, my Mother, teaches, being resolved, before the book comes into your hands, my

Sisters and Daughters, to have it examined by learned and spiritual men. I begin, then, in the name of the Lord, taking to my help His glorious Mother, whose habit I wear, though unworthy of it; and also my glorious Father and Patron St. Joseph, in whose house I now live, which is called from his name, and by whose prayers I have been continually assisted.

I request of my reader to say an "Ave Maria" for me, to help me out of purgatory, and bring me to the possession of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth for ever. Amen.*

TERESA DE JESUS.

Anno Domini 1573, *the Feast of St. Lewis, king of France.*

* "En todo me sujeto à lo que tiene la Madre Santa Iglesia Romana, y con determinacion, que antes que venga á vuestras manos, Hermanos, é Hijas mias, lo verán letrados y Personas espirituales..... Una Ave Maria pido á quien esto leyere, para que sea ayuda á salir del Purgatorio, y llegar á vér á Jesu Christo nuestro Señor, que vive, y regna con el Padre y el Espiritu Santo por siempre jamás. Amen."

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BOOK OF THE FOUNDATIONS.

FOUNDATION OF MEDINA DEL CAMPO.

CHAPTER I.

I LIVED five years in the Convent of St. Joseph of Avila, after it was founded: and it appears to me now, that these were the most quiet years of my life, the tranquillity and calmness of which my soul has oftentimes longed for. About this time, some young ladies entered to take the habit, whom the world, to all appearance, had already held captives, if one might judge by their fine dress and frivolity; but our Lord soon removed them from these vanities, by drawing them to His house, and endowing them with such great perfection, that I was much confused thereat. Their number amounted to thirteen, which I had determined not to exceed. I was much delighted in living among such pure and holy souls, for all their care was to serve and praise our Lord. His Divine Majesty sent us there everything necessary, without our asking; and whenever we were in want (which was but seldom), their joy was the greater. I praised our Lord in seeing such heroic virtue, and especially their indifference about everything relating to the body. I, who was their superioress, never remember to have been troubled with any thought in this matter, because I firmly believed that our Lord would not be wanting to those who had no other wish—but how to please Him. And if sometimes

there was not provision enough for all, upon my saying that those only who stood most in need should partake of it, each one considered herself not to be such, and thus the food remained till God sent sufficient for all.

With regard to the virtue of obedience—(which I value so much, though I knew not how to practise it till these servants of God taught me; and if I possessed any virtue, I should never be ignorant of it), I could mention many things which I here saw in them. One at present offers itself to me, which is this: Being one day in the refectory, a few cucumbers were given to us at our meal; a very small one, which was rotten inside, fell to my share. Appearing not to be aware of this, I called one of the sisters who had more judgment and talent than the others; and to try her obedience, I told her to go and set the cucumber in a little garden that we had: she asked me whether she should plant it straight down or sideways: I said "sideways," and immediately she did so, without the thought once occurring that it was impossible to prevent it from decaying; but her esteem for obedience so captivated her natural reason in the service of Christ, as to make her believe the thing was quite proper.

It once happened that I imposed on a sister six or seven different offices, which she undertook without saying a word, thinking it possible to perform them all. We had a well containing very bad water (according to the report of those who tried it), which I wished to have had conveyed by a pipe to our house, thinking that if once the water could be made to flow, it might serve us for drink; but this appeared to be impossible, as the well was very deep. However, I called in some skilful workmen, to see what they could do: but they laughed at me, as if I wished to throw money away. Thereupon, I asked the sisters what they thought of the matter? One said, "that the work should be attempted;" another said, "Since our

Lord gives us food, will He not give us some one to bring us water? It would be necessary for His Majesty to give it to us in our house, and thus He will not fail to do it." Seeing the great faith and resolution with which she spoke, I considered the matter quite certain, and therefore, contrary to the wish of the person I employed (who knew what kind of water was in the well), I ordered the work to be done, and our Lord was pleased that we should obtain a current of water, good and sufficient for us to drink, and which we now possess. I do not consider this as a miracle, for I could relate many other things, but I only wish to show the great faith these sisters possessed, since the circumstance happened just as I have related it. And, moreover, it is not my chief intention to commend the nuns of this convent (all of whom, through the goodness of our Lord, continue to this day in the same way; and to write on these and many other matters would occupy too much space, though not without profit, since those who may come after are often animated to imitate them); but if our Lord be pleased that these things should be known, the superiors may command the prioresses to publish them.

I lived then among these angelic souls, for such they appeared to me, because they concealed no imperfection from me, however interior it might be; and the favours, the ardent desires, and detachment from worldly things which our Lord gave them, were very great and numerous. Solitude was their joy, and they have accordingly assured me that they were never tired of being alone, and that it was quite a torment to them whenever any one, even their own brothers, came to see them: she who had the most time to remain in a little hermitage we had in the garden, esteemed herself the most happy. When I was considering the great value of these souls, and the courage which God gave them, beyond that of women, to suffer and to serve Him, I thought many

times, that the riches with which our Lord endowed them were given for some great end: *that*, however, never came into my thoughts, which afterwards happened; for then it appeared to me a thing impossible, as I could see no grounds even to imagine what was to come; and in the meanwhile, as time went on, my desires increased more and more, to be instrumental in doing some good to any souls. And thus it appeared as if my soul were bound, and often I seemed like one that had a great treasure to guard, and who was desirous that all should share in it; and yet my hands seemed tied, so as to prevent me from distributing it: thus my soul seemed bound, for the favours which God bestowed on me in these years were very great, and all appeared to be ill bestowed upon me. But I endeavoured to please the Lord, with my poor prayers, and always laboured with the sisters that they might do the same, and be jealous for the good of souls, and for the extension of the Church: and whoever conversed with them were always edified; this helped to satisfy my great desires.

After four years, or it may be a little more, a Religious of the Order of St. Francis came to see me: his name was Fray Alfonso Maldonado, a great servant of God, having the same desires as myself for the good of souls; but he was able to accomplish them, for which I envied him extremely. As he had not long come from India, he began to tell me how many millions of souls were lost there, for want of instruction, and he gave us a sermon on the subject, exhorting us to do penance, and then departed. I became so distressed at the loss of so many souls that I could not contain myself: and I went to one of our hermitages, and there, with many tears, cried to our Lord, beseeching Him to give me the means whereby I might be able to gain some souls to His service, since the devil carried away so many, and that my prayers might be of some avail, for I was good

for nothing more myself. I envied those greatly, who for the love of God were able to spend themselves in this work, though they should suffer a thousand deaths; and thus it happens, that when we read in the Lives of the Saints, how they converted souls, this excites within me more devotion, more tenderness and envy, than all the martyrdoms they suffered; and this is a feeling our Lord has given me, thus showing me that He values one soul which we gain through His mercy by our prayers more than all the services we can do Him. One night, while I was in prayer (with this great pain), our Lord presented Himself to me in the manner He was accustomed; and showing me much affection, as if He wished to console me, He said:—"Wait a little, daughter, and thou shalt see great things."* These words remained so fixed in my heart, that I could not drive them from me; and though I could not conjecture, nor see any ground to imagine what they meant, though I thought much on the matter; yet I was greatly consoled, and felt certain the words would become true, but by what means never entered my imagination, and thus another year passed, and what afterwards happened, I shall now relate.

CHAPTER II.

HOW OUR FATHER GENERAL CAME TO AVILA, AND WHAT HAPPENED UPON HIS COMING.

Our Generals always reside in Rome, and none of them was ever known to come into Spain, so that for any one to come now, seemed a thing impossible; but as whatever our Lord wills is sure to be done, His Majesty ordered that to happen now which

* "Espera un poco, hija, y verás grandes cosas."

never happened before. When I heard of his arrival, I appeared to be much troubled, because (as I related when speaking of the foundation of the convent of St. Joseph) that house was not subject to the Order, and therefore I feared two things: one, that he would be displeased with me, for not knowing how matters were going on—he had just reason; the other, that he would command me to return to the monastery of the Incarnation, where the rule is mitigated; this would have been a great affliction to me for many reasons which I need not now mention: one was, that I could not there observe the rules in their primitive rigour, and also because the number of Religious was above a hundred and fifty, and I knew that where there are few, there more quiet and conformity are to be found. But our Lord directed this matter better than I imagined, and as the General was a holy servant of His, and very prudent and learned, he saw it was a good undertaking; for the rest, he was not severe in any way to me; his name was Father John Baptist Rossi, of Ravenna, a person much esteemed in the Order, and deservedly so. Having arrived at Avila, I prevailed on him to visit St. Joseph's, and the bishop wished that the same attention should be paid to him as to his own person. I gave him an account of the foundation with all truth and simplicity, because it is my desire thus to act with my superiors, come what may, since they stand in the place of God: the same I do with my confessors, for if I did not, I think there would be no security for my soul. And thus I gave him an account of the monastery, and also of my whole life, though it has been so wicked. He consoled me greatly, and assured me he would not command me to remove hence. He was very pleased to see our way of living, which was an imperfect image of our Order at its commencement, and how the primitive rule was observed in all its rigour, which was not the

case in any other monastery of the whole Order. As he had a great desire that this beginning should go forward, he gave me several letters patent for the erection of more monasteries, with an injunction that none of the provincials should prevent me. These letters I did not ask of him, since he knew my manner of proceeding in prayer, and the great desire I had to be the means of enabling souls to approach nearer to God. But these means I procured not from him; rather it appeared to me madness, because I well knew that a worthless woman* like myself, and without any power, could do nothing. But when these desires come into the soul, it is not in her power to reject them; but through her love to please God, and her confidence in Him, His Divine Majesty makes *that* possible, which to natural reason is not so. Thus when I saw the great desire our very reverend Father *General* had, that more monasteries should be founded, it seemed as if I saw them already established; and remembering the words our Lord had spoken to me, I now perceived some beginning of that which before I could not understand. But when our Father General was about to return to Rome, I was very much grieved; for, having shown me the greatest affection and favour, I had a high regard for him, and appeared to be very desolate at his departure. As often as he was disengaged he came to treat on spiritual things with us, being one on whom our Lord had bestowed great favours, and on this account it was a great comfort for us to hear him.

Before he departed, the Lord Bishop Don Alvarez de Mendoza, who loved much to assist all those who he saw endeavoured to serve God with greater perfection, procured from him a license, to erect in his diocese some monasteries of barefooted friars of the first rule; others also made the same request.

* "Mugercilla," a diminutive of "Muger."

The Father General was desirous of effecting this object; but as he found there was some opposition to it in the Order, he deferred it for the present, lest he might cause some disturbance in the province. A few days after, when I considered how necessary it was that, if I erected convents for nuns, there should also be some monasteries for men observing the same rule; and seeing how few there were in this province, after having earnestly recommended the matter to our Lord, I wrote a letter to our Father General entreating him as well as I could to be favourable, and giving him reasons to prove what great honour would result therefrom to God; and at the same time showing that the inconveniences which might happen were not sufficient to give up so good a work: I likewise placed before him the honour our Blessed Lady would derive from it, to whom he was exceedingly devout. She it was who must have advanced this object; for the Father General having received my sister when he was at Valencia, sent me from thence a license to found two monasteries, thus showing how he desired to advance the greater perfection of the Order. And that there might be no opposition, he referred the matter to the provincial who was then in office, as well as to the preceding one (a thing very difficult to obtain); but as I saw the principal point was gained, I had great hopes that our Lord would do the rest, and so it happened, for by the kindness of the Lord Bishop, who managed the business as if it were his own affair, both the provincials gave their consent.

Being now very much consoled by having obtained the license, I was the more troubled because there were no friars in the province that I could hear of, to begin the work, nor any secular willing to make a beginning: in this difficulty I could do nothing but beseech our Lord, that He would be pleased to raise up *one* person at least. I had neither house, nor means to purchase one. Behold here a poor bare-

footed nun, without the support of any one but our Lord, furnished with plenty of letters and good desires, without any possibility of putting them in execution. But neither my courage nor confidence failed me; for when I considered that our Lord, having granted one thing, would certainly grant the other, then everything appeared to me possible, and so I began to set to work. O greatness of God, how dost Thou show thy power by giving courage to such an ant!* And, O my Lord! what great things wouldst Thou not do for those who love Thee, but our cowardice and fears are in the way, because we never resolve but when full of a thousand apprehensions and human considerations! And thus, O my God! Thou displayest not thy wonders and greatness! Who is more disposed to give, were there any to receive? Who more willing to accept our services at our own charge, than Thou? May it be that I have done your Majesty some service, and not rather have the greater account to give for all that I have received.

CHAPTER III.

BY WHAT MEANS THE FOUNDING OF THE MONASTERY OF ST. JOSEPH IN MEDINA DEL CAMPO BEGAN TO BE NEGOTIATED.

Being then full of all these cares, it came into my mind to make use of the assistance of the Fathers of the Society,† who were very much esteemed in Medina, and with whom (as I have mentioned in the first Foundation) I have for many years treated on the concerns of my soul; and for the great good I received, I have always had a particular attachment and reverence for them. I wrote, as our Father

* "O grandeza de Dios! como mostrais vuestro poder en dár osadía á una hormiga!" &c.

† The Jesuits.

General had commanded me, to the rector of this place, who happened to be my confessor for many years (as I have before mentioned), and is now the provincial: his name is Baltasár Alvarez. He and all the rest said they would do what they could in this matter; and much they did, accordingly, in procuring a license from the magistrates and from the bishop; and as the monastery was to be founded in poverty, this is a difficult point in every place: thus many days were spent in negotiating the matter. For this purpose, a priest went to Medina, who was a zealous servant of God, greatly disengaged from all things of the world, and much given to prayer: he was chaplain in the monastery where I lived, and one to whom our Lord gave the same desires as He gave to myself: and thus he assisted me greatly, as will be seen further on: his name was Julian D'Avila.

Now, though I had a license, I had no house, nor a farthing to buy one; and how could a poor stranger, as I was, procure credit or trust on nothing, had not our Lord assisted us? He so ordered, that a very virtuous lady, for whom there had been no room for admission into St. Joseph's convent, hearing that another house was to be erected, should come to me, and desire to be admitted into this. She had some money, but very little, and it was not sufficient to purchase a house, but only to hire one, and to help to pay the expenses of the journey. And so we hired one; and without any other assistance but this, we departed from Avila, two nuns of St. Joseph's and myself, with four of the Incarnation (in which convent the rule is mitigated, and there I lived before St. Joseph's was founded), together with our father chaplain, Julian D'Avila.

When the matter was known in the city, there was great murmuring: some said I was a fool; others that they waited the result of such madness. The bishop also thought it a very foolish undertaking, as he told me afterwards, although then he did not tell

me so; for he did not wish to hinder me, because, having a great regard for me, he would not give me any uneasiness. My friends also spoke enough to me on the matter, but I took little notice of what they said, because that which *they* considered very doubtful, appeared to me so easy, that I could not be persuaded it would prove a failure.

Before we left Avila, I wrote to a father of our Order, named Fray Antonio de Heredia, to buy me a house: at that time he was prior of a monastery of friars belonging to our Order there, called St. Anne's. He treated on the matter with a lady, who esteemed him much; but the house she had was quite in decay, save one apartment, which was in a good state. This lady was so kind, that she promised to sell it to him; and so they made the bargain, without her requiring security of him, or anything else beyond his word: and if she had insisted on security, we should have had no remedy. But it was our Lord who was disposing everything for us. The walls of this house were so decayed, that we hired another on this account while they were being repaired, for there was much to be done. Thus, coming the first day's journey to Arevalo late at night, fatigued with the bad accommodation we had, on my entering the town I met a priest, a friend of ours, who had procured a lodging for us in a house that belonged to certain devout women. He told me in private that we could not have the house which had been hired for us, because it stood near a monastery of the Augustinians, and they greatly opposed our entrance there, and that therefore we should be forced to have a lawsuit about the matter. O my God! when Thou, O Lord, art pleased to inspire us with courage, how powerless are all contradictions!* But I was the more animated and encouraged by the consideration, that as the devil began

* "O valame Dios! quando vos, Señor, quereis dar animo, qué poco hacen todas las contradiciones!" &c.

to raise disturbances and difficulties, this was a sign that our Lord would be served in this monastery. However, I desired our friend to say nothing, in order not to disturb my companions, especially the two nuns of the Incarnation; as to the rest, I knew they would endure any trouble for my sake. One of these was the sub-prioress of that monastery, and both of them were of good families; and because they came with me against the wish of their relations, they were greatly opposed to their departure, for all considered the undertaking to be very foolish. Afterwards I saw they had reason enough to think so. But when our Lord is pleased that I should found one of these monasteries, my mind appears to me incapable of admitting any thought sufficiently strong to induce me to lay aside the undertaking till the thing be done: then all the difficulties present themselves together before me, as will be seen afterwards.

When we arrived at our lodgings, I learnt that there was in the place a friar of the Order of St. Dominic, a great servant of God, and who had been my confessor all the time I lived at St. Joseph's; and as in that Foundation I spoke much of his virtue, I will here mention only his name, which is Fray Domingo .Bañez: he is a person of great learning and prudence; by his guidance I directed myself; and now what I was about to undertake did not appear, to his judgment, so difficult a matter as it seemed to others, because the more we know of God, the more easy do His works seem. All things appeared to him very possible, on hearing of certain favours God had done for me, and on account of what he had seen himself in the Foundation of St. Joseph's. He gave me great consolation, whenever I saw him, because by his advice I believed everything would succeed well. As soon as he came to us, I told him very privately all that had passed. His opinion was, that we might soon settle the business of the Augustinians: but to me, all delay was a

tedious matter, not knowing what to do with so many nuns; and thus we all passed the night in trouble, for the affair was soon told to every one in the house.

Early in the morning Father Antonio de Heredia came to us, and told us that the house he had agreed to purchase was sufficient, and that it had a hall which we could convert into a little church, by adorning it with pieces of tapestry. This we resolved upon; at least, I thought it would do very well, for the more haste we made, so much the better it would be for us, considering we were out of our convent; and as there was also some opposition to be feared, having learnt a lesson from the first Foundation, I was therefore very anxious possession should be taken before the matter became known. We resolved accordingly to take possession, and to this Father Domingo Bañez likewise consented.

We arrived at Medina del Campo on the eve of Assumption of our Lady,* about midnight; and to avoid all noise, we alighted at St. Anne's convent, and thence we went on foot to our house.† It was a great mercy of God, that at such an hour we met no one, though then was the time when the bulls were about to be shut up, that were to run the next day. I have no recollection of anything, on account of the terror and amazement we were in. But our Lord, who takes care of those who desire to please Him, preserved us; for we truly had no other object in view but His glory in this matter. Having come to the house, we entered into a court, the walls of which seemed much decayed, but not so much as afterwards, when it was daylight, for then we could see better. It seemed to me, that our Lord was pleased this good father should be so blind, as not to perceive there was no proper place there for the most Blessed Sacrament to remain. When I saw

* Nuestra Señora de Agósto.

† This House was founded in the year 1567.

the hall, I perceived there was much rubbish to be removed, and that the walls were not plastered: the night was far advanced, and we had brought only a few hangings (three, I think), which were nothing for the whole length of the hall: I knew not what was to be done, for I saw that was no proper place to erect the altar. Our Lord was, however, pleased the thing should be done immediately, for the steward of the lady had in the house several pieces of tapestry which belonged to her, and also a piece of blue damask, and she had told him to give us whatever we wanted, which was very kind of her.

When I saw such good furniture, I praised our Lord, and so also did the other nuns. But we knew not what to do for nails, and that was not the time to buy them; we began, however, to search for some on the walls, and at length with difficulty we procured abundance: then some of the men commenced putting up the tapestry, while we swept the floor; and we made such great haste, that when it was daylight, the altar was ready, a bell was put up, and immediately mass was said. This was sufficient to take possession; but we did not stop here, till we had the most Blessed Sacrament placed in the tabernacle, and through the chinks of a door that was opposite the altar, we heard mass, having no other place. With this I was quite content, because to me it was the greatest joy and comfort, to behold one church more in which the most Blessed Sacrament was placed. But my joy lasted only a little while; for when mass was over, I chanced to look out into the court from a window, and saw all the wall in many places quite in ruins, to repair which required many days. O my God! when I beheld thy Divine Majesty exposed in the streets, at so dangerous a period as we now live in, on account of these Lutherans, what sorrow and dismay came to my heart. And to these were joined all the difficulties which those might raise, who before had

greatly opposed me; and I saw clearly they had much reason in doing so. It now seemed to me impossible to go on with what I had commenced; for as, formerly, all things appeared to be so easy, considering that they were done for God, so now the temptation had such power, that I thought I never had received any favour from God: my own baseness and weakness were alone present to me: relying therefore on so miserable a support, what good success could I hope for? Were I alone, I think I could have managed better; but the thought of my companions turning back again to their house, after all the opposition they met with when they left, this seemed to me very hard. I also imagined, that having erred in the beginning, all that I had understood our Lord would do had no foundation; and a fear came on me immediately, lest what I had heard in prayer might be a delusion; and this was not a less, but a greater, source of trouble and uneasiness, because I began to be extremely fearful lest the devil had deceived me.

O! my God, what a sight is it to behold a soul, which Thou art pleased to leave in such pain! Truly, when I remember this and other afflictions which I suffered during these Foundations, it appears to me that no account is to be made of bodily pains, though I have endured very severe ones. But notwithstanding all this grief which so much oppressed me, I did not in any way reveal it to my companions, because I did not wish to afflict them more than they were already. In this trouble I passed a great part of the evening, till the rector of the Society sent a father to visit me, and he animated and consoled me exceedingly. I did not tell him all my sorrows, but only that which I felt in seeing ourselves in the street. I began to speak to him about hiring a house for us (cost what it might), wherein we might dwell till the other was repaired. I now began to take courage on beholding so many people come to us, and no one

accused us of folly, which was a mercy of God; for had they reflected on our situation, they would have done quite right to take away the most Blessed Sacrament from us. Then I considered my own stupidity, and the little care all the others had, in not consuming it: but I thought if that were done, all was undone.

In spite of all the diligence used in seeking a house, none could be found to let in the whole town, and this gave me great trouble night and day, because though I had appointed men to watch and guard the most Blessed Sacrament, yet I was fearful lest they might fall asleep; and so I arose in the night myself to guard it at a window, and by the clear light of the moon, I could see it from that spot very plainly. All these days a great multitude came to see us, and not only were they not displeased, but their devotion increased the more, to see our Lord again in a stable; and His Majesty (who is never weary of humbling Himself for our sake) appeared unwilling to remove thence. About eight days after, a merchant, seeing our necessity, and living himself in a very good house, told us we might have the upper part of it, where we could dwell as in a house of our own. He also had a very large hall, with a gilded roof, and this he gave us for a church: and a lady that lived near the house we had bought, whose name was Doña Helena de Quiroga, a great servant of God, told us she would help us, that so a chapel might immediately be prepared, in which the most Blessed Sacrament could be placed; and likewise that she would so accommodate us, that we could live in enclosure. Other persons also liberally contributed alms towards our support; but this lady assisted us the most. And on this account I began to feel more quiet and rest, because where we now were we had perfect enclosure, and began to recite our office. In fitting up the house, the good prior took much pains and made great haste: but with all

his labour, it cost him two months; still he repaired it so well, that we could conveniently have lived there several years; and since then our Lord has gone on improving it.

While I was here, I was very desirous of having monasteries of religious men; but not having *one* to commence with (as I already mentioned), I knew not what to do. At last I resolved to treat very privately with the prior above mentioned, to see what he would advise me to do; and so I did. He was exceedingly glad, when he heard of my intentions, and promised that he himself would be the first: but when I heard this, I thought he was in jest, and so I told him, because though he was always a good Religious, recollected, and studious, and a lover of his cell; yet I did not think he was a fit person to commence such an undertaking, and that he had sufficient strength and spirit to bear the rigour and severity requisite for such a life, for he was very delicate, and not accustomed to any austerities. But he assured me it was otherwise with him, and he certified to me that some time ago our Lord had called him to a stricter life, and also that he had determined to become a Carthusian, and the fathers had told him they would receive him. With all this, however, I was not quite satisfied, though I was glad to hear it; and I entreated him to wait some time, and exercise himself in those things he would have to perform under a vow. He did so for a year, and during this period so many troubles and false accusations happened to him, that made it appear our Lord wished to try him. But he bore all so well, and advanced so much in perfection, that I praised our Lord for it, because I thought our Lord was thus disposing him for this undertaking. A little after, a father happened to come here, who was a young man and had been studying at Salamanca, and he came with another person as a companion. He told me great things concerning the life which

this Religious led, whose name was Fray Juan de la Cruz.* I gave thanks to our Lord. In speaking with this Religious, I derived great satisfaction, and learnt from him that he also was desirous of entering the Carthusian Order. I immediately acquainted him with my design, and earnestly entreated him to wait till our Lord gave us a convent, representing to him the great good it would produce (if he wished to make reforms), to commence the work in his own Order, and how much better he would thereby serve our Lord. He promised me he would do so, if the business did not prove too tedious. When I now saw I had two Religious to commence the work with, it seemed to me as if the matter was already accomplished, although I was not entirely satisfied with the prior; and thus some delay was caused, as well as by our not having any place to commence the monastery. The nuns continued to gain credit with the people, who took much pleasure in them, and I think with reason; because all had but one object, which was, how each could best serve our Lord. In every respect, they observed the same rules that are kept in the convent of St. Joseph's at Avila: the constitutions also are the same. Our Lord began to call some of the sisters to take the habit; and the favours He granted them were so great, that I was astonished thereat. May He be for ever blessed, Amen; for He seeks nothing else but to be loved, that so He may love us.

CHAPTER IV.

ON CERTAIN FAVOURS WHICH THE LORD BESTOWED ON THE NUNS OF THESE MONASTERIES, AND ON THE MANNER THE PRIORESSES SHOULD CONDUCT THEMSELVES TOWARDS THE SISTERS.

BEFORE I proceed further, I think it proper (as I know not how long our Lord may spare my life, or

* St. John of the Cross. (See his life in Alban Butler.)

whether I shall have more leisure, for at present I have but little) to give some directions whereby the prioresses may be enabled to judge of and to conduct those souls committed to them to greater perfection, though not with so much pleasure to themselves. I should observe that when I was commanded to write these "Foundations," omitting the first of St. Joseph of Avila, which I wrote immediately, there were already founded (by God's blessing) seven other monasteries, including that of Alva de Tormes, which was the last of them; and the reason why no more were founded was, that my superiors employed me in another business, as hereafter will be seen. But considering what happened, for some years, in these monasteries relating to spiritual things, I see the necessity there is of saying what I now wish to mention. May it please our Lord, that I may properly treat this matter, conformably to what I see so necessary.

And since what I am about to speak upon are no illusions, our minds must not therefore be terrified, because (as I have said elsewhere in some little rules* I wrote for the sisters), as long as we live in obedience and with a pure conscience, our Lord never permits the devil so far to prevail, as to deceive us in any way prejudicial to our soul; rather does it happen that he himself is often deceived; and as he knows this, I believe he does not so much produce this evil in us, as our own perverse inclinations and bad humours (especially if these be melancholy), because women are naturally weak, and our self-love that reigns in us is very subtile: hence, many persons have come to me—both men and women—besides the nuns of these monasteries, who I clearly perceived were often themselves deceived, though against their will. I firmly believe that the devil is accustomed to meddle in such matters on purpose to deceive us; but of the great numbers whom, by

* Literally, "En algunas cosillas."

God's goodness, I have seen, I did not observe that our Lord abandoned them: perhaps He wished to exercise them by these fears, that so they might gain more experience.

The duties concerning prayer and perfection are so forgotten in the world (on account of our sins), that I consider it necessary to declare my sentiments in this manner: for if men, even without seeing any danger, are afraid to walk this way, what would it be, if they were told there was some danger? It is true, however, that in everything there is some danger; and therefore, as long as we live, we should in all things walk in fear, and beseech our Lord to teach us the right way, and not forsake us. But (as I believe I once said) if sometimes we are permitted to fear, can those fear who strive earnestly to think of God, and endeavour to become more and more perfect? O, my Lord! as we see that Thou often deliverest us from dangers into which we wilfully throw ourselves, even to offend Thee, shall we believe that Thy Majesty will not free us, when we have no other object or desire but to please Thee, and entertain ourselves with Thee? This I can never suppose. It might indeed happen, that God by certain secret judgments may permit some things to fall out in one way, and others in a different way, but never did he draw evil out of good. And thus we should hereby be excited to walk faster on our road to perfection, that so we may please our Spouse and find Him the sooner; but this should not make us weary; rather it should animate us to walk with fortitude over the rough passes* of this life, and not be terrified with our journey, since in the end, by walking with humility we shall, through God's mercy, arrive at the city of the heavenly Jerusalem, where all that we have endured in this life will appear little or nothing, in comparison with the glory we shall possess.

* "Caminos de puertos."

As now these little dove-cots of the Blessed Virgin our Lady began to fill, so His Divine Majesty began also to show His greatness in these poor, weak women, though strong in good desires and in a disengagement from every creature; and this it is that tends most to unite a soul with her Creator, especially if we walk with a pure conscience. There is no need to prove this point, for if the disengagement be real and sincere, it seems to me impossible to offend God. And as all their discourses and meditations relate to him, so His Majesty appears unwilling to depart from them. This is what I now see, and speak of with truth. Let those *fear* who shall come after us and read these words: and if they see not what we now see, let them not ascribe it to the times, for at all times God is ever ready to bestow good favours upon those who serve him in earnest, and endeavour to discover and correct whatever imperfection there may be in them.

I have sometimes heard it said concerning the beginnings of Religious Orders, that because they were beginnings, our Lord bestowed greater favours on those saints who preceded us. And so indeed it is: but we should consider that *we* also are foundations for those who come after us; and if we who are now living had not fallen away from the fervour of our predecessors, and if those who succeed us should not do the like, the building would always continue firm and immoveable. What good do I gain, that the saints before me were so perfect, if I who have come after them continue so wicked, leaving the edifice quite ruined and destroyed by my evil habits? For it is evident, that they who come after us do not so much regard those who have long passed away, as they do those whom they see *present*. The excuse we make in not belonging to the first beginnings is quite ridiculous, for we consider not the difference there is between *our* life and virtue, and the life of those saints on whom God bestowed

such great favours. O my God! what false excuses and what manifest cheats are these! I am grieved, O my God! for being so wicked, and for having done so little in Thy service. But I know well, the fault lies entirely on my side, that Thou bestow not on *me* those favours which Thou showed to my predecessors; my life confounds me, O Lord, when I compare it with theirs, and I cannot speak of it without tears. I see I have lost that which they earnestly laboured for, and in no way can I complain of Thee; it is not good that any should complain; but if they should see their Order failing in anything, let them endeavour to become such stones in it as may be serviceable in repairing the building, and our Lord will keep them therein.

But to return to my subject (for I have digressed much), the favours which our Lord bestows in these Houses are very great, for he conducts them all by means of meditation, and some have attained perfect contemplation, while others have advanced so far as to have raptures; and on several more our Lord bestows favours of another kind, giving them in addition revelations and visions, which it is quite evident do come from God. There is now no House in which may not be found one, or two, or three such favoured souls. I am well aware that sanctity does not consist in visions, &c.: but it is not my intention solely to praise these nuns, but to make it appear that the remarks I have wished to make are not without a purpose.

CHAPTER V.

SOME DIRECTIONS CONCERNING PRAYER.

It is not my intention nor wish, that what I shall now say should be considered so true and just,* as

* Literally, "Serà tan acertado," &c.

to be taken for an *infallible* rule, for it would be quite foolish to do this in matters so difficult. But as there are many paths in this road of the Spirit,* I may perhaps say something to the point concerning some of them; and if they who walk not in this path understand me not, it may be that they walk in another way. But if I benefit no one, may our Lord accept my good-will, since He knows that although I have not experienced all this myself, I have observed it in other souls.

And first of all I wish to show (according to my poor capacity), in what consists the nature of perfect prayer. For I have met with some, who seem to imagine the whole matter to consist in *thinking;* and if they can keep their mind fixed on God, though by using great violence to themselves, they immediately consider themselves to be spiritual persons; and if (being unable to continue thinking any longer) they should be obliged to turn their mind to anything else, even to things good and meritorious, they immediately become greatly afflicted, and fancy they are lost. Persons who are well instructed will not have such ignorant fancies (though I have met with such); but as for us women, it is proper we should be instructed concerning everything. I admit that it is a favour of our Lord, to be able always to keep our thoughts fixed on Him, and to be meditating on His works, and it is good to endeavour to do this: but we must remember that *all* minds are not naturally fit for such an exercise: but to love, all souls are fit. In another place I have mentioned the causes of this inconstancy of our imagination, but I think I did not mention all, for this would be impossible, but only some of them. At present, therefore, I do not treat of these, but only wish it to be understood, that the soul is not the thinking, nor the willing, though it be fit the soul should regulate

* "Muchos caminos en esta via del espiritu," &c.

herself by them, otherwise sad would be her lot, as I said above: hence the proficiency of the soul consists, not in much thinking, but in much loving. And if you ask me how this love must be acquired, I answer, by resolving to do the Divine Will, and to suffer for God, and in effect doing so, when occasion shall offer.

It is quite true, that by thinking on what we owe to God; who He is, and who we are, the soul gradually acquires a determined will, which brings great merit, and for beginners is very excellent and useful: but this is to be understood only when nothing comes to interfere with obedience, and the welfare of our neighbour, to which charity binds us: for in such points relating to either of these two duties, we must find time to leave that which we desire so much to give to God, viz. (in our opinion), being alone meditating on Him, and rejoicing in the caresses He bestows on us. To leave these delights for any of the two objects above mentioned, is to please Him and to do what He himself has spoken of with His own mouth:—"Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me." (St. Matthew xxv. 40.) And as regards obedience, He wishes us to walk in no other way. Whoever, therefore, loves Him, let him follow our Lord, for He "became obedient even unto death." If then this be true, whence proceed that disgust which we frequently find in us, when for a great part of the day we have not been retired and absorbed in God, although we were engaged in these other things? In my opinion, it proceeds from two causes. (1). The first and principal one is, our own "self-love," which in a very subtile manner mixes itself up with our actions, and therefore cannot easily be discovered; and this self-love consists in wishing to *please ourselves* rather than God, for it is quite clear, that when a soul has once begun to taste "how sweet" is the Lord, she finds greater pleasure in her

body being free from labour, and her heart being delighted by Divine caresses. O! the charity of those who truly love their Lord, and know their own condition! How little rest do they take, if they can be of any use in advancing the welfare of one soul, and increasing her love of God; or if they can give her any comfort, or free her from any danger! How little do such souls look to their own individual comfort! And when they can do no good by their works, they endeavour to do something by their prayers, importuning our Lord in behalf of those numerous souls whom they grieve to see in danger of eternal destruction; and thus bewailing their lot, they lose all their own pleasure, and consider it as quite lost, because they pay no regard to their own happiness, but consider only how they may best accomplish the will of God. And thus it is with obedience: it would be a strange thing, if when God should clearly tell us to do something which regarded Him, we should *not* do it, but stand gazing upon Him, because we thus pleased ourselves the most! This would indeed be a curious advancement in the love of God: it would be binding His hands, under the idea that there was but *one* way in which He could make us advance.

Omitting what I myself have experienced (as I have said), I know many persons with whom I have spoken, who have instructed me in this truth, when I was in great trouble for having so little leisure; and thus I pitied them to see them always occupied in business and in other matters, which obedience commanded; and I thought within myself (as I told them), that it was impossible, amidst such confusion and disturbance,* to increase in virtue. O Lord, how different are Thy ways from our ideas! And what dost Thou require of a soul, who is already determined to love Thee, and give herself entirely into

* Literally, "Barahunda," hurly-burly.

Thy hands, but that she should obey and inform herself of what tends most to Thy service, and this desire and nothing more? She has no need to seek out new paths, nor to choose between them, for her will is now Thy will. Thou, O my Lord, takest upon Thyself the care of conducting her where she shall advance the most. And though the superior may not take the trouble of guiding her in the way most advantageous to her, but employs her only in those duties which he thinks tend most to the good of the community, yet, Thou, O my God! dost conduct her, disposing her and all her employments in such a manner, that (without her understanding how) she finds herself advancing in spirit with great profit, obeying with fidelity every command, so that afterwards she is astonished thereat. Such an one was that person, with whom I spoke a few days since, who by obedience had for fifteen years been so engaged in his duties and offices, that during all this period he did not remember to have had *one* day for himself, although he endeavoured (as far as best he could) to devote some spare time in the day to prayer, and the purifying of his conscience. This soul was the most inclined to obedience that I ever saw, and he even imprints this virtue on all with whom he converses. Our Lord has liberally rewarded him, for (without his knowing how) he enjoys that liberty of soul so highly valuable, which the perfect possess, and in which consists all the happiness that can be hoped for in this life; for, deserving nothing, he possesses all things. Such souls neither fear, nor covet anything on earth; afflictions do not disturb them, nor pleasures elate them; in fine, nothing can rob them of their peace, since it depends on God alone; and since nothing can take God away from them, the fear of losing *Him* can alone disturb them. Everything else in the world is in their eyes as if it were not, because it neither gives nor takes away their joy. O happy obedience! Happy distraction! which

can procure us so much good. But this is not the only person whom I have known: there are many others whom I have known in like manner, though I have not seen them for several years. And when I asked them in what employments they had passed their time, I found they were entirely occupied in works of obedience and charity. On the other hand, I perceived such an improvement in them in spiritual things, that I was astonished. Oh then, my daughters, let there be no neglect: but when obedience calls you to exterior employments (as, for example, into kitchen, amidst the pots and dishes), remember that our Lord goes along with you, to help you both in your interior and exterior duties.

I remember a Religious once told me, that he had determined within himself always to do whatever his superior should command him, no matter what trouble it gave him. One day it happened that being quite spent with labour, and not able to stand on his legs, he wished to rest himself, for it was evening. When he had sat down, his superior came and found him, and bade him take a spade, and go dig in the garden. The good man said nothing, though so completely exhausted that he could do nothing: he took his spade, however, and as he was going into the garden by a certain passage (which I saw many years after this was related to me, when I founded a house in the very town) our Lord appeared to him with His cross on His shoulders, and so faint and weary as to make him understand, that what he then suffered was nothing in comparison with what his Saviour endured.

(I believe that as the devil knows well there is no path which conducts us sooner to the highest perfection than that of obedience, it is for this reason he tries to raise so many disgusts and difficulties under the appearance of good ; and let this truth be marked well, and men will clearly see I speak the truth. It is manifest, that the highest perfection

does not consist in interior delights, nor in sublime raptures, nor in visions, nor in having the gift of prophecy, but in making our will so conformable with the will of God, that whatever we know He shall desire, that also we shall desire with our whole affection; and we shall receive what is bitter as joyfully as what is sweet and pleasant, remembering that such is the will of His Divine Majesty. This appears a most difficult thing, not so much to do it, as to *take pleasure* in that which is directly opposed to our natural inclinations: that such is the case is quite true: but love (if it be perfect) is so powerful, that we forget our own pleasure in order to please Him whom our soul loves. But most certain it is, that however great our labours may be, when we know that thereby we please God, they become sweet to us. And in this manner those who have arrived at such perfection love persecutions, and disgrace, and injuries.

This truth is so certain and so clear, that there is no necessity to dwell on it. I particularly wish it to be understood, that the reason why obedience (in my opinion) is so quick and so sure a means of arriving at so happy a state, is this, that as we are by no means masters of our own will, so as purely and sincerely to devote it all to God, and to subject it to reason, obedience is the shortest and most efficacious means of doing so. To hope to subject it by sound arguments is never to come to a conclusion, and is a path broad and dangerous withal: for our nature and self-love invent so many reasons, that we should never attain this state of obedience, and often what our reason considers the best, that appears to us foolish on account of the little pleasure we feel in doing it. I have so much to say on this subject, that I should never end with speaking of this interior conflict, and of all the excuses the devil, the world, and our own sensuality raise, to induce us to deviate from our reason. What then is the remedy? It is

this: just as an umpire is chosen in a very doubtful law-suit, and the parties, tired with going to law, place the matter in his hands ("and abide by his decision");* so the soul chooses a person, either her superior or confessor, with the determination to have nothing to do with law-suits, nor to think more of her cause, but to rely upon the words of our Lord, who has said, "He that hears you, hears me," and not to heed her own will. Our Lord values this submission so much, that by exercising ourselves therein a few times, and disengaging ourselves from self-love (though this cost us a thousand conflicts, which appear to us ridiculous, as we are judges in our own cause), we arrive by this painful exercise, to conform our will with what we are commanded; but with or without pain, we at length do it; and our Lord helps us so much on his side, that because we subject our will and reason to others for His sake, He makes us masters of our will. Then (being masters of ourselves) we are enabled with perfect freedom to direct it entirely to God, giving him a sincere will, that He may unite it with His, and beseeching Him that the fire of his love may descend from Heaven and consume the sacrifice, we on our own part avoiding all that may displease Him, and then there is no more to be done by us, having (though after many labours) placed our will on the altar, and as far as lies in us, not suffering it to be defiled by the earth.

It is evident no one can give what he has not, but he must first have it himself: believe me, then, that to acquire this treasure, there is no better way than to dig and labour for it in the mine of obedience; and the more we shall dig, the more we shall find, and the more we subject ourselves to men (having no other will but that of our superiors), the more we shall be masters of our will, to conform it

* I have inserted these words, in order to make the comparison more clear.—T.

to that of God. See, sisters, if our leaving the delights of solitude be not well rewarded! I tell you, that for want of it, you will not fail to dispose yourselves for obtaining this true union above mentioned, which is to make *our* will one with God's will. This is the will I desire and wish to see in you all, and not raptures, however sweet they may be, to which the name of union has been given, and such it may be if accompanied by what I have spoken of; but if there be little obedience after this rapture and our own will remains, this will be united with self-love (in my opinion) and not with the will of God: may His Divine Majesty be pleased that I may practise what I understand.

The second cause of this disgust is, I think, the following: that as in solitude there are less opportunities of offending God, though some can never be wanting (considering how the devil and ourselves are in every place), the soul seems to advance with more purity, and (if she be afraid of offending Him) it is indeed a very great comfort to have no stumbling-blocks in our way. And certainly this appears to me a stronger reason not to desire to speak with any one, than to enjoy great consolations and delights from God. But here it is, my daughters, that your love must appear, not in corners, but in the midst of occasions: and believe me, that though there may be more imperfections (and even some slight faults), yet our gain is beyond all comparison greater. Remember, however, that I always speak under the supposition we perform those duties by obedience and charity: and when these do not bind us, I always maintain that solitude is better, and that we may desire it even though engaged in the duties I have mentioned. Indeed, this desire is continually found in those souls who sincerely love God. I say then it is a gain to us, because those occasions make us understand who we are, and how far we have advanced in virtue. A person who

is always in solitude (however holy he may appear to be) knows not if he possess patience and humility, nor has he any means of knowing this. In the same manner, how can a man know if he be very courageous, unless he has been in a battle? St. Peter thought himself very brave, but you know what he was when temptation came, though he rose again after his fall, confiding on no account in himself, but ever after putting all his trust in God: afterwards he suffered the martyrdom we read of. O! my God, would that we knew the greatness of our misery! In everything there is danger, if we only could perceive it, but we do not, and on this account there is great advantage in our being commanded to do things, because we then see our own baseness. One day spent in humility and in a knowledge of ourselves, I consider to be a greater favour of our Lord (though it cost us many afflictions and labours) than many days spent in prayer: and this the more so, because a true lover loves everywhere, and always is thinking of his beloved. It would be hard if our prayers could only be made in corners, and I already see there will not be many hours left thus to be spent: but, O my Lord! how powerful with Thee is one sigh coming from the bottom of an afflicted heart, when we see that it is not enough for us to live in this land of exile, but that we also want the opportunity of being in solitude, so as to be able to enjoy Thee. Here it appears that we are His slaves, willingly sold (by His love) to the virtue of obedience, since for it we in a manner forego the enjoyment of God himself: and all this is nothing, if we consider that He, through obedience, descended from the bosom of His Father, and made himself our slave! With what then can this favour be repaid? We must proceed with caution, and in no way neglect ourselves so far in these duties (done by obedience and charity)—as not *frequently* to think of God in our interior. And, believe me, it is not length of

time* which makes a soul advance in prayer, but when being called to other works by obedience and charity, they do these duties well, then (as I have said) the soul advances so much, that in a very short time she is better prepared for enkindling within her the love of God, than (wanting these works) she would be by spending many hours in meditation. All must come from his hand: may He be blessed for ever and ever.

CHAPTER VI.

SHE SHOWS THE HARM THAT MAY HAPPEN TO SPIRITUAL PERSONS BY THEIR NOT UNDERSTANDING WHEN THEY SHOULD RESIST THE SPIRIT. SHE ALSO TREATS OF THE DESIRES A SOUL MAY HAVE TO COMMUNICATE, AND OF THE DECEIT THERE MAY BE IN DOING SO. OTHER IMPORTANT MATTERS ARE MENTIONED FOR THE GOVERNMENT OF THE HOUSES.

I HAVE endeavoured with diligence to understand whence proceeds that great abstraction of mind which I have seen in some persons, to whom our Lord gave many delights in prayer, and who are not slothful in disposing themselves to receive such favours. I do not here treat of the manner in which a soul is suspended and rapt by the Divine Majesty, for in another place I have written much on this matter; and besides, in such cases, much need not be said, because, if the rapture be *true and real*, we can do nothing ourselves, however much we may resist; and I should remark, that the violence which prevents us from being masters of ourselves lasts but a short time. But it often happens that there begins a prayer of Quiet,† in the manner of a spiritual sleep, which suspends the soul in such a way,

* "No es el largo tiempo."

† "Una oracion de quietud." This is the second degree of prayer (treated by St. Teresa in her "Life"), in which the powers of the soul are recollected, but not absorbed in God.—T.

that, unless we know how to proceed therein, much time may be lost, and our strength wasted, through our own fault, and with little merit. I should be glad to know how to make myself understood on this subject; but, being so difficult, I know not if I shall succeed: but I am certain, that would those souls believe me who walk in this delusion, they might understand me.

I have known some persons who were thus rapt for seven or eight hours, and these were individuals of great virtue, and everything seemed to them to be a rapture; and any holy exercise so influenced them, that they were immediately out of themselves, thinking it would be wrong to resist our Lord; and thus, by little and little, they might have died, or become foolish, if no remedy had been applied. What I know in this case is, that when our Lord begins to caress a soul (and our nature is fond of delights), she is so engaged with this pleasure, that she neither desires to stir, nor to lose it on any account. And to speak the truth, it is more delicious than any pleasures of the world; and this takes place in a weak nature or understanding; or, to speak more correctly, when the imagination is not changeable, but, seizing on a subject, dwells upon it, without wandering from it, as is the case with many people, who, as soon as they begin to think on something (though not upon God), or looking upon something, without reflecting on what they see, remain absorbed: these are persons of a quiet nature, who through inadvertence seem to forget what they are going to say. Now, the same thing happens here, according to our weak nature or constitution; and if the persons should be of a *melancholy* disposition, it will discover to them a thousand pleasant fancies.

Of this disposition I will speak a little later; but though there should be no melancholy, what I have mentioned still takes place; and even in persons

worn out with mortifications, for (as I have said) love beginning to give them sensible delights, they allow themselves to be carried away too much by them; and, in my opinion, they would love *much better*, if they did not thus suffer themselves to be caressed, for in this degree of prayer they may very well resist. For as when the constitution is weak, a fainting is perceived which does not allow us to speak or move, so it is the same here, if no resistance be made, because the strength of the soul, if nature be weak, overcomes and subjects it.

Some one may ask me, what is the difference between this suspension of the soul and a rapture? It is the same, at least in appearance, and they have reason for their opinion; but it is not so in reality. For, a rapture, or union of all the powers, lasts but a short time (as I have said), and leaves great effects and an interior light in the soul, with many other great benefits: the understanding does nothing, but our Lord it is who works in the will. But in the other case it is quite different: for although the body be seized, yet the will, the memory, and the understanding are not, but all perform their functions, though irregularly, and perhaps without staying long on one thing: here the difference will be discovered.

As to myself, I found no benefit whatever in this painful weakness of the body, except that it had a good beginning: it is more useful to employ this time well, than to continue so long absorbed. Much more may be gained by complying with duties commanded by obedience; by not weakening ourselves, and making ourselves unable to obey, than by allowing ourselves to be carried away by an abstraction, which shortens our life, and does not suffer us to obey. I therefore advise the prioresses to use all possible diligence in removing these long faintings, which (in my opinion) serve no other purpose but to give an opportunity to the intellect and senses to

neglect what the soul commands them; and thus they deprive her of the benefits which are accustomed to be gained, by obedience and carefulness in pleasing God.

If the prioresses discover that this arises from weakness, they should forbid the fasts and disciplines (I speak of those only which are not obligatory, and at times it may happen that even these may be dispensed with without blame), and give them some employments to divert their mind. And even should they not have these fainting fits (if they keep the imagination well employed, even on very sublime points of prayer), still this will be necessary; for it often happens that they are not masters of themselves, and especially if they have received from our Lord some *extraordinary* favour, or have seen some vision, the soul remains affected in such a manner, that she imagines she is always seeing a vision; and it is not so, for she saw it only once. Whoever finds herself possessed with this abstraction for many days, should endeavour to change her meditation, or direct it to some other object; for, as it regards the things of God, there is (as I have before said) no inconvenience in either dwelling on one point, or choosing another; and God is often as much pleased by our considering His creatures, and the wisdom and power He has shown in creating them, as in our thinking of Himself the Creator.

O deplorable misery of man! who by sin art so corrupt, that even in what is good we have need of rule and measure, in order that we run no risk of losing our salvation. And indeed it behoves many persons, especially if they have weak heads or a strong imagination, to understand that thus they serve our Lord better; and when any one sees that if she represent to her imagination some mystery of the passion, or the glory of heaven, or any other similar subject, and that she cannot (though she desire) think on anything else, nor free herself from

this abstraction, then let her remember to direct herself to something else as well as she can; for if not, the time will come when she will understand the loss, and experience that it arises from what I said above, viz., either from a great weakness of body, or from the imagination, which is still worse. For as an idiot, when he thinks on anything, is not master of himself, nor can he withdraw his mind, or think of something else, and no reasoning can move him to do so, because he is not master of his reason; so it may happen here, although it be a pleasing madness. But what if the person happens to be of a *melancholy* disposition? It may do her a great deal of harm. I cannot understand what good it will be, for the reasons above mentioned; and this the more so, as the soul is capable of enjoying God Himself; and as He is also infinite, the soul seems captive by being tied to the consideration of only *one* of His perfections or mysteries, whereas, as there are so many, the more she considers His works, the more would she discover His perfections.

I say not that in one hour, or in one day, you should think of many things, for this would be perhaps to enjoy more will: but the subjects are so nice and subtle, that I would not have you suppose what I never intended to say, nor mistake one thing for another. Indeed, it is so important you should understand this chapter well, that (although I have digressed in writing it) I am not sorry for it; and I should be glad if those who do not understand it well at first would often read it over, especially the prioresses and mistresses of novices, who have to instruct the sisters in prayer. For they will see (unless they proceed with care in the beginning) that it will take a long time afterwards to remedy such infirmities.

Were I to give an account of the great harm which I myself have known has arisen from this cause, you

would see what powerful reasons I have to insist so much on this point. One instance I wish to relate, and from this the rest may be inferred. In one of our monasteries there lived two nuns; one was a choir nun, and the other a lay sister. Both were versed in the highest degree of prayer, which was united with mortification, humility, and other virtues; and also they received many caresses from our Lord, to whom He communicated sublime ideas of His greatness; and especially they were so disengaged from earth, and so taken up with His love, that they seemed not to be wanting in corresponding (according to our lowliness) with all these favours our Lord showed them—(though we endeavoured much to try them in various ways). I have spoken thus of their virtue, in order that others may fear who do not possess it. Certain violent impulses and desires of enjoying our Lord began to seize them, and these they were not able to overcome: they were, however, satisfied a little when the sisters received the holy communion, and hence they asked their confessor's leave to communicate *often;* and so much did their pain increase, that if they did not communicate *every day,* they imagined they should die.

The confessors, beholding these souls filled with such ardent desires (and one of the confessors was a very spiritual man), judged this to be a remedy for their malady. But the matter did not rest here, for one of the sisters had such ardent desires, that it was necessary to communicate her every morning, in order (as she imagined) to keep life in her; for these were persons that would not, on any account, make a false pretence, nor tell a lie for the whole world. I was not there at the time, but the prioress sent me an account of what passed, saying she knew not how to act with them, and that such and such individuals told her this remedy should be used, since there was

no other. I soon perceived what the matter was, for it was God's will I should: I said nothing, however, till I came myself, for I feared I might be deceived; and it was reasonable that he who approved the act should not be contradicted, till I gave my reasons against it.

One of the confessors was so humble, that as soon as I arrived, and spoke with him on the subject, he believed me. The other was not so spiritual a man, and indeed, in comparison with the former, nothing, so that I was quite unable to persuade him; but I did not trouble myself much about him, not having the same obligations towards him as to the other. I now began to reason with the sisters, and to offer many weighty (according to my judgment) arguments, sufficient to make them understand it was only an "imagination" to think they would die if they did not communicate. But they were so deeply persuaded they were right, that no reasoning did, or could, persuade them of the contrary. I saw all that I said was useless, and therefore I told them, that I myself had the like desires, and yet would not communicate, in order they might believe that they also should do the same, unless when the rest communicated. I also told them, that if we were to die, all three of us should die; for I considered this better than to introduce the like practice into these houses, where lived persons who loved God as much as they did, and desired to do as much for Him.

But the mischief produced by this custom was so great (the devil likewise meddling in the matter), that when they did not communicate, they really thought they should die. I showed great severity towards them, for the more I saw they would not subject themselves to obedience (since, in their judgment, they could not act otherwise), the more clearly I was convinced that it was a temptation. The first day they passed with great difficulty, the next with a little less, and thus by little and little

their pain abated, insomuch so, that, although I communicated through obedience (otherwise I should not have done so, seeing them so weak), they were very content. A short time after, they and all the others were convinced it was a temptation; and it was well a remedy was found; for, not long afterwards some troubles with the superiors happened in that house, though not by their fault (and I may a little further on say something of this matter), for they would not approve nor suffer such practices.

O! how many like examples could I relate! But I will mention only one (it did not happen in a convent of our Order, but in one of St. Bernard's). There lived in it a nun (very virtuous she was also), who used many disciplines and fasted much, and hence she became so weak, that every time she communicated, or had occasion to inflame her heart with devotion, she immediately fell on the ground, and remained thus for eight or nine hours, she herself and every one else supposing it to be a rapture. This happened so often, that if a remedy had not been applied, I believe she would have suffered much harm. The report of these raptures spread through all the town; I was sorry to hear of it, for God wished me to understand what was in reality the case, and I feared what it might come to. Her confessor, who was a father well known to me, came and related the matter to me. I gave him my opinion, and told him it was weakness and loss of time, and had no appearance of a rapture, and I begged him to prohibit her disciplines and fasting, and make her do something to divert her mind. She obeyed him in everything; and gradually recovering her strength, she had no more raptures: but if it had been a true rapture, no remedy would have been sufficient, until it was God's will. For so great is the power of the Spirit, that our strength is not sufficient to resist (as I have said), and He leaves great effects in the soul, as

well as a lassitude* in the body; but not so this other.

We may then conclude, from what I have said, that we should *suspect* whatever subjects us in such a manner, that we perceive our reason is not less free, for by this way liberty of spirit will never be gained, since one of its properties is, to find God in all things, and to be able to meditate on them; all the rest is a subjection of the spirit, and besides the harm the body receives, it binds the soul and prevents her growth. And as when we are travelling along a road, we fall into a quagmire and cannot get out of it, so is it in some respect with the soul, which in order to advance onwards, has need not only to walk, but also to fly. O! what a delusion is it when they say, or when they imagine, that they walk absorbed in the Divinity, and cannot assist themselves, and so far are they transported, that there is no means of diverting them! And this happens very often. Let them beware, I advise them again and again: for one day, or for four or eight days, there is not much to fear, since it is not to be wondered, if weak nature should continue in this state for a few days; but if it† exceed this period, then some remedy is necessary. The pith of these remarks is, that there is no fault, nor sin, nor cessation of merit, but there are those inconveniences I have mentioned: and much greater are they with regard to the Holy Communion, when a soul which loves is not subject (even in this matter) either to her confessor or the prioress, and though solitude afflicts her.

It is requisite in this also as well as in other matters, to mortify them and give them to understand, that it is better for them not to do their own will, than to seek their own consolation. Herein our own self-

* "Cansáncio," weariness, lassitude.

† That is, the supposed rapture.—T.

love may also interfere, for it happened to me that as soon as I had communicated (though the species still remained entire), if I saw any others communicate, I then wished not to have received, that I might receive again; and as this happened very often, I afterwards perceived (for then there seemed to be nothing which could correct me), that this arose more from my own pleasure than from the love of God; because when we receive the Holy Communion, we feel in some respect a certain tenderness and pleasure; and these it was which attracted me. If I had approached for the possession of God, I had Him already in my soul; if to fulfil the commands of my superiors, who require me to approach the Holy Communion, I had done it already; if for the reception of the graces which are given in the Most Blessed Sacrament, I had received them already. At length I clearly understood, that I was not to desire communicating again, in order merely to have that sensible delight.

I remember that in a certain place where I lived, and in which there was a convent of ours, I knew a woman who was a very great servant of God, according to the belief of all the people; and she must indeed have been such, for she communicated every day; she had, however, no particular confessor, but sometimes went to one church, and sometimes to another, to communicate. I remarked this, and would have preferred to see her obedient to one person, rather than communicate so often. She lived in a house by herself, doing (as I thought) what she liked: but as she was good and virtuous, all that she did was good. I spoke to her several times, but she paid no regard to me, and with reason, for she was much better than I; yet in this matter I thought I was not mistaken. St. Peter of Alcantara happened to come there, and I induced him to speak to her: but I was not satisfied with the account he gave me of her, though I ought to have been, were

we not such miserable creatures that we are never satisfied except with those who think the same as we do. For I believe this woman served our Lord better, and did more penance in one year than I did in many years. She became dangerously ill, and used all diligence in having mass said every day in her house, and being communicated. But as her sickness continued some time, the priest, a great servant of God, and who often said mass for her, thought it improper she should be communicated every day in her house. Accordingly, one day, after mass, as he would not communicate her, this made her very peevish and so angry with the priest, that he came and told me the whole affair, and was greatly scandalized thereat (this must therefore have been a temptation of the devil, for it happened on the day she died).

I was exceedingly troubled when I heard of this matter, for I think she died immediately, and I know not whether or no she made her peace with God. From this event I came to know the great evil which befalls us, by doing our own will in anything, and especially in so important a matter. For he that approaches his Lord so often ought to be sensible of his own unworthiness in such a manner as not to approach by his own choice; but what is wanting to him for receiving so great a Lord, which must indeed be much, the virtue of obedience may supply, which commands him to approach. Here a good opportunity offered itself to this good woman, of humbling herself (and perhaps she would have merited more than by communicating), and of understanding how the priest was no way in fault, but our Lord (seeing her misery and unworthiness) so ordained it.

Another person acted differently, who was frequently not allowed by her confessors to receive, because she received too often; and although she felt this privation very tenderly, yet considering, on

the other hand, God's honour more than her own pleasure, she did nothing but praise God for having raised up a confessor who would take care of her, that His Divine Majesty might not enter into so mean a lodging; and by these considerations she obeyed with great peace of soul, though with a tender and amorous pain; but she would not for the whole world have acted contrary to what she had been commanded.

Let them believe me, that by this love of God (I say that it is such only in our own opinion)—which moves the passions in such a manner as to lead us into some offence against him, or which disturbs the peace of the enamoured soul to such a degree that she hears not reason, then it is clear that by such a love we seek ourselves; and the devil will not desist from attacking us, when he thinks he can do us most harm, just as he did to this woman. And that accident terrified me much; not, however, because she would not believe me, for I do not consider this would be sufficient cause to endanger her salvation, since the goodness of God is exceeding great, but because the temptation came at a dangerous time. I give this account here, in order that the prioresses may be on their guard, and that the sisters may fear, consider, and examine themselves on the manner in which they approach to receive so great a favour. If to please God, let them know that He is more pleased with obedience than with sacrifice; and if so, and the merit be greater, what can disturb us? I do not say they should be without some humiliating pain, because all do not arrive at such great perfection as to experience no pain, and to do only that which pleases God the most. But if the will be entirely estranged from all self-interest, it will clearly feel no pain; rather will it rejoice to have an opportunity of pleasing our Lord, in a matter which costs it so dearly; and it will humble itself and be content with a spiritual communion. But because in the

beginnings it is a favour which our Lord shows them in giving them ardent desires of approaching Him (it is so in the end also, but I say, "in the beginnings," because then they are to be esteemed more); and because in other things relating to perfection (mentioned before) they are not so strong, it is wisely allowed them to feel some pain and tenderness when they are deprived of the Holy Communion, and yet this is united with calmness of mind and acts of humility. But when it is attended with altercation and passion, and they are discontented with the prioress or confessor, let them believe it to be a manifest temptation: but if any one resolved to communicate (though her confessor told her not), I would not wish to have the merit arising from such a communion, for in such matters we must not be our own judges: he that holds the keys to bind and to loose must be the judge. May our Lord be pleased to give us light to understand subjects so important; and may his assistance be not wanting, that so we may never, from the favours He shows us, take occasion to offend Him.

CHAPTER VII.

HOW THE PRIORESSES SHOULD CONDUCT THEMSELVES TOWARDS THOSE WHO ARE MELANCHOLY.

THESE my Sisters of St. Joseph's at Salamanca, where I am now writing, have entreated me to give some instructions how the prioresses should treat those who are of a melancholy disposition; for in spite of all the diligence used not to admit such persons, the humour is so subtle that it feigns itself dead, and thus we do not discover it till no remedy is of any use. I think I have said something on

this subject in a little book* I wrote, though I do not remember what. Much will not be lost if I say something here, and may our Lord be pleased that I may say something to the purpose; and though I have spoken on the matter in another place, I would repeat it a hundred times over, if I thought I could hit upon something that would prove useful.

The artifices which this humour seeks out in order to do its own will are so many, that it is necessary to trace them to be able to bear with such persons, and to govern them, without suffering them to do harm to others.

We must observe that those who are troubled with melancholy, are not all equally to be blamed; for when it appears in a person of a mild and humble disposition, although they may be troublesome to themselves, they do no injury to others, especially if they possess a good understanding, and also according as they are more or less possessed with this humour. I certainly believe the devil uses it, in some persons, as a means of gaining them; and if they do not proceed with great care, he will attain his object, for the aim of this humour is to *subject* the reason, which thereby becomes obscured. With such a disposition, then, what will not our passions do? Where there is no reason, persons must be fools: but that these should esteem themselves and be considered as reasonable beings, when in reality they have no reason, this is an intolerable evil. Those indeed who are really affected with this disposition are to be pitied, since they do no harm: if there be any way to keep them in subjection, it is *fear*.

With regard to those in whom this pernicious evil has only begun to appear (for though it is not so deeply rooted, it comes from the same root and stock), when

* "The Way of Perfection," written while the Saint was prioress of St. Joseph's at Avila, in 1564.

other means are of no avail, then the same remedy must be used, and the superioresses should make use of the "penances" of the Order, and endeavour so to subdue them as to make them understand they are not in any way to have their own will. For if they once perceive that their clamours and passion have sometimes prevailed (which the devil excites in them to drive them to perdition), they are ruined; and only one such is quite sufficient to disturb a whole monastery. For as the poor individual has of herself no strength to defend her from the temptations of the devil, it is requisite that the superioress should proceed with the greatest care in governing her, not only in her exterior, but also in the interior; for the reason which is obscured in the infirm person ought to be clear in the superioress, lest the devil should begin to captivate that soul, using this evil as his instrument; and when it comes at certain times, it is very dangerous, for then the humour oppresses the soul to such a degree, that the reason is destroyed, though in such a case there is no fault, as there is none in idiots, whatever extravagances they may commit. But those who are not so, and though their reason may be weak, have nevertheless some use of it, and at other times are well, these should not be allowed to use their liberty at the times when they are not well, that afterwards, when they *are* well, they may not be their own masters, for the artifices of the devil are terrible. Hence (if we consider the matter well), their principal object is to do their own will, to say all that comes into their head, and to notice the faults of others, so as to conceal their own, and to indulge themselves in everything which gives them pleasure. In a word, since they have nothing within capable of making them resist, because their passions are unmortified, and each one wishes to have her own way, what will be the consequence, if there be no one to keep them in subjection? I say again (for I have seen

and have had to manage many persons afflicted with this evil), that there is no other remedy but to overcome them by every possible means. If words are not sufficient, let punishments be used; and if slight punishments be not sufficient, let greater be employed: if keeping them a month in prison be of no avail, let them be kept four, for we cannot do their souls a greater service. For (as I have said, and now I repeat it again, since it is of great importance that we understand it), though they may not overcome them at once or after several times, yet, as their madness is not a confirmed disorder, so as to free them from fault (though it is so sometimes, yet it is not so always), that must be done which I have already mentioned; for if not, the soul remains in perfect danger, unless (as I say) reason be so far gone, as to force them to do what they do or say, because they cannot act otherwise. It is a great mercy of God to those who are afflicted with this evil, to be subject to a superior; because in this consists all their good, for avoiding the danger I have spoken of. And if any one shall read these words, let her consider, for the love of God, whether perhaps they may not relate to her salvation.

I know some persons who are very near entirely losing their judgment, and yet they have souls so humble, and so full of divine love, that although they dissolve into tears within themselves, yet they do nothing but what is commanded them, and bear their infirmity as others do, though this is a greater martyrdom; but greater glory is gained thereby, and their purgatory is gone through here, to escape it hereafter. But I say it again, that those who will not do this willingly should be forced to do it by the superiors; and let them not deceive themselves by a foolish pity, lest all come to be disturbed by their extravagancies. But there is another very great evil which may arise from the same person, besides the danger I have mentioned, which is this,—when the

superiors see her good (as they think), not understanding the effect this evil has upon the interior, our nature is so miserable, that *every one* will appear to them melancholy, that so they may bear with her; and indeed the devil will also make them believe so, and thus he will come and make such havoc, as when known it will be difficult to remedy. This is of such importance, that in no manner must there be any negligence; for if she who is melancholy resist the superior, let her suffer for it as one who is well, and be not spared in anything; if she shall say an ill word to her sister, let the same be done, and so in all other like cases.

It may seem an act of injustice to correct one who is sick (if she cannot help it), as it would be to do so to a person who is well, and has the use of her reason. It would be the same to bind mad persons, and to beat them: what then must be done? Are they to be allowed to kill every one they meet? Let the prioresses believe me, for I have tried and used (according to my ability) many remedies, and yet have found no other. And the prioress who through pity shall allow such to take liberties, will in the end not be able to bear them; and when she thinks to remedy the evil, it will have done great harm to others. And if mad men are bound and punished, in order that they may not kill others—which is a good and charitable act—how much *more care* ought to be taken, lest these melancholy persons do harm to souls with their liberties? And I truly believe, that very often (as I have said) this comes from an unrestrained disposition, from want of humility and mortification; and that their melancholy does not do them so much mischief as this disposition: I say, *in some persons,* because I have noticed that when there is a prioress whom they fear, they keep within bounds, and are able to do so: why then can they not do so for the love of God? I am afraid that the devil, under the pretext of this humour, wishes to

gain many souls; for it is more common now than formerly, and the reason is, because all "self-will" is now called melancholy. On this account it is, that I have been thinking that, in all the houses of our Order, this word should never be on our lips, because it seems to imply liberty, but that it should be called a "great infirmity" (and how great is it!), and that care should be taken of it, as such. At certain times, it is also necessary to lessen the infirmity by a little medicine, that so it may be more easily endured; and she should be attended to in the infirmary, and made to understand that when she comes out to join the community, she must be humble and obedient the same as all the rest; and that, whenever she is not so, her humour will not excuse her, since this is necessary for the reasons I have already mentioned, and for others also that I could dwell upon.

But it is also necessary that the prioress should conduct herself towards them with great compassion (without, however, their knowing it), just like a natural mother; and she should seek out all the means she can for their cure. Here I seem to contradict myself, for hitherto I have said that they should be treated with rigour: I now repeat the same: the prioress must make them understand that they will never prevail by doing their own will, but that they are to keep within bounds, and obey; for, in feeling that they have this liberty their ruin consists. The prioress should not command them to do that which she sees they might perhaps resist, as they possess no strength of mind to do violence to themselves; but she should manage them with dexterity and love in everything necessary, that so (if possible) they may submit through love, which would be far better; and sometimes it is well to convince them that she loves them, and to give them proofs by words and actions. The prioresses should also observe, that the best remedy they have is to employ

them often in some duties, that so they may have no time to be fancying things in their imagination, for herein lies all their evil; and though sometimes they may not perform these duties well, they must bear with their defects, that so they may not have to bear greater, when the persons are undone. This I know to be the most sovereign remedy which can be given them; and they should also take care that they make not *too long* prayers; even the ordinary prayers might be shortened, because such persons have for the most part a weak imagination, which will do them much harm; and, besides this, they will desire things which neither they themselves, nor he that hears them, will ever be able to understand. Let care be taken that they eat fish but seldom, and also they should not fast so continually as the rest do. It may seem superfluous to give so many directions concerning this evil, and about no other, though there are so many and so grievous in this miserable life, especially in the weakness incidental to women. But I do this for two reasons: first, because such individuals think themselves well, since they will not understand they have this evil; and as they are forced to keep their bed, though they have no fever, nor is a doctor sent for, the prioress must be the doctor; for it is an evil more prejudicial to all perfection than that which others have who keep their bed, because their life is in danger. The second reason is, because in other infirmities persons either recover or die: it is a wonder if they recover; nor yet do they die, except that they entirely lose their judgment, which is a kind of death, inasmuch as they kill all who have to do with them. They suffer in themselves, indeed, a cruel death of afflictions, imaginations, and scruples; and hereby they would gain great merit (though they call these temptations), if they could understand that these afflictions, &c., proceed from the same evil; and they would

also find great ease and comfort, if they made little account of them. I certainly have great compassion for them, and all those who live with them should have the same compassion also, by considering how our Lord might have laid this evil on them likewise, and by bearing patiently with them (as I have said). May our Lord grant that I may have said what is proper to be done, in regard to so great an infirmity.

CHAPTER VIII.

SOME DIRECTIONS ON REVELATIONS AND VISIONS.

It seems that the mere mention of visions or revelations causes terror in some persons: but I do not comprehend the reason why they consider it so very dangerous a thing for God to conduct a soul this way, nor can I understand whence this astonishment comes. I do not wish at present to discuss which are good, or which are bad; nor will I mention the signs which I have heard from many learned persons for discerning these points: but I will speak of that which he should do who shall see himself in this condition, because such as these will meet with few confessors who will not leave them in great fear. And truly, when they tell these confessors how the devil represents to them many kinds of spiritual blasphemies, and things dishonest and shameful, the relation does not trouble the confessors so much as the account of an angel having spoken to them, or that our Lord Jesus Christ crucified appeared to them, at which they seem to be scandalized.

Neither do I desire to treat here, when Revelations are from God, since this *is already* known, by the great benefits conferred on the soul. But I wish to speak of those representations which the devil makes

to deceive us, by counterfeiting the image of Christ our Lord, or of His saints. With regard to this matter, I believe that our Lord will not permit, nor give him the power to be able to deceive any one by such like representations, except it be by their own fault; rather, he himself will be deceived; and thus we have no reason to be afraid, but let us trust in God, and pay no regard to these things, except to praise our Lord the more.

I know a person whom her confessor made very unhappy on account of such things; and afterwards (by what was discovered from the great effects and good works which followed therefrom), it was clear that they were from God; and she felt it very hard (when she saw our Lord's image in any vision), to make the sign of the cross, or to offer an insult to it, for she was commanded so to do. Treating afterwards on the subject with Dominico Bannez, a very learned man, he said, "I was ill advised, and that no one should do so, for whenever we see the picture of our Lord, it is proper to reverence it, though the devil may have painted it, for he is a skilful painter;* and that he even does us good, while he desires to do us harm, if he should draw a crucifix for us, or any other image to the life in such a manner, as to leave it engraven in our hearts." These words suited me very well, for when we see a very fine picture, though we know it has been painted by a bad man, yet we should not therefore undervalue it, nor make no account of the painter, so as to leave off our devotions. The good or evil does not consist in the vision, but in him who sees it, and does not thereby advance in humility. But if there be humility, no harm can befall us, though it come from the devil; and if there be *not* humility, though it should come from God, it will do us no good: for if that which ought to humble the soul (seeing she does not de-

* "Porque el es gran pintor," &c.

serve such favours), does but make her proud, it will be like the spider, which converts all it eats into poison, and not like the bee, which converts everything into honey. I wish to explain myself more clearly. If our Lord, through His goodness, should desire to represent Himself to a soul, in order that she might both know Him and love Him; or if He should wish to discover some secret to her, or to grant her some particular favours and graces; but if she, on the other hand, instead of humbling herself under them, and thereby acknowledging how little her baseness deserved them, should immediately take herself for a saint, and imagine that these favours were bestowed on her for some service she had done, then it is evident that the great good which might have come herefrom is converted, as by a spider, into evil. Now, let us suppose for the present, that the devil is the author of these apparitions, in order to excite us to pride; yet if the soul (thinking they are from God) humbles herself and acknowledges she is undeserving of such great favours, and endeavours to serve Him the more fervently; if seeing herself rich, she yet considers herself not deserving to eat the crumbs which fall from the tables of those persons on whom she has heard God bestows such favours; if she humble herself, and begin to force herself to do penance, to give herself more to prayer, and to be more careful not to offend this Lord who she supposes grants her this favour, and if she be resolved to obey with greater perfection; then I am confident the devil will not return, but will go away confounded and leave no evil in the soul. When he bids her do some things, or tells her things to come, she should mention these to a discreet and learned confessor, not believing or doing anything but what he shall order her. She should also communicate with the prioress on the matter, that she may provide her with such a confessor; and let her remember this advice, that if she will not *obey*

what her confessor shall tell her, and will not suffer herself to be guided by him, it is either some evil spirit, or else a terrible melancholy. For (supposing the confessor to be mistaken), yet she will not make a mistake by following his directions, even though an angel of the Lord should speak to her, because our Lord will give her light, or effect the accomplishment of what was revealed to her; and to act thus, is to be without danger; but to do otherwise, is to expose ourselves to many dangers and much evil.

Let this truth be remembered, that our natural weakness is very great, especially in women, and that it shows itself the most in this kind of prayer; and thus it is necessary that we should not consider every little thing which presents itself to us as a vision; for let them believe me, when it is a vision in reality, it will make itself sufficiently understood. When there is a little melancholy, more care is required; for some have come to me on account of these fancies, who have quite astonished me, for how is it possible that such should really think they see things which they do not see? Once a confessor came to me, in great astonishment, who had confessed a person who told him that our Lady often visited her, and sitting down on her bed, remained talking with her for more than an hour, and revealed to her things to come, as well as many other matters. Among so many extravagancies, some things proved true, and then all were considered as such! I immediately knew what was the matter, though I did not dare to say so, for we live in a world in which we should consider what others may think of us, that so our words may have effect. And so I told him to wait a little, and see if these predictions proved true, and to make inquiry about other effects, and get information concerning the life of that person; in fine, when these things came to be examined into, all was discovered to be foolery.

I could say much more on this subject, all of

which would prove my purpose, viz., that no one should easily give credit to such things, but should go on for a time, and thoroughly understand the case before she speak of it, in order not to deceive the confessor, nor wish to deceive him; because if the confessor (however learned he may be) has not experience in these matters, he will not be able to understand them. It is not many years ago, but only very lately, that a certain man grossly deceived some very learned and spiritual persons in these very matters, until he came to treat with an individual who had experience in the caresses of our Lord, and who saw clearly that it was folly and illusion, though then the party was not discovered, but continued disguised, until after a short time our Lord discovered the person to him, though this same person had before suffered much, because she was not believed.*

For these and many other reasons, it is very proper that each of the sisters should treat frankly with the prioress on the nature of her prayers; and let the prioress take great care to examine well the character and perfection of each sister, in order that she may inform the confessor, that so he may the better understand her; and let her make choice of one for this purpose, if the ordinary confessor be not skilled in such matters. Let her also be very careful, that things of this nature be not made known to persons without—(however much we may judge them to come from God, and the favours may evidently be miraculous); neither should they be made known to confessors who have not the prudence to keep silence, for silence is of more importance than they imagine; and they should not talk about them with one another. Let the prioress always listen to them with prudence, inclining more to praise those who excel in humility, mortification and obedience, than those

* The Saint here alludes to herself.

whom God has called by this supernatural way of prayer, though they may possess all other virtues. For if it be the Spirit of God, it brings humility with it, to make us delight in being despised; and it will do her no harm, and much good to others. For as they cannot attain that which God bestows on whom He pleases, they are disconsolate till they obtain these other virtues, although God gives them also: still they may be obtained by our own endeavours, and they are of great value for the religious state. May His Divine Majesty be pleased to give them to us; for by spiritual exercises, carefulness, and prayer on our part, He will not refuse them to any one who, confiding in His mercy, shall endeavour to obtain them.

CHAPTER IX.

THE FOUNDATION OF ST. JOSEPH'S MONASTERY AT MALAGON.

How greatly have I wandered from my subject! But these instructions and directions which I have given, may be more to the purpose than the account of the Foundations. Being now at St. Joseph's of Medina del Campo, it gave me great delight to see how these sisters followed in the same steps of the nuns of St. Joseph's at Avila, preserving the same devotion, unity, and spirit, and how our Lord continued to provide for His house everything necessary, both for the Church and the sisters. And this He did by moving some to enter, whom it seems He himself had chosen as suitable for the foundation of such a fabric: and I know well that on good beginnings depended all the good which was afterwards to come, because just as persons find the path, they walk along it afterwards.

There dwelt in Toledo, a lady, who was sister to the Duke of Medina Cæli, in whose house I lived for

a time, by the command of my superioress (as I have related more fully in the Foundation of St. Joseph's of Avila). When this lady heard that I had obtained license to found monasteries, she began greatly to importune me to found one in her town, named Malagon. I did not in any manner wish to do this, because the place was so small, that we should be obliged to have an income settled on us, in order to be able to maintain ourselves; and to such a thing I was much opposed. But having consulted on the matter with some prudent and learned men, and also with my confessor, they told me that I did wrong; and that as the holy Council of Trent permitted incomes, there was no reason for refusing to found a monastery, wherein our Lord might be served so well, in my opinion. To these reasons were added the many importunities of the lady, by which I was obliged to found the monastery. She gave a sufficient income; for I always preferred, either that the houses should be altogether poor, or that they should be supported in such a manner that the nuns would not be obliged to trouble any one for their support.

All possible diligence and care were used that no one in particular should possess anything, but that the "constitutions" should be observed in every respect the same as other monasteries founded in poverty. All the writings having been made out, I sent for some of the nuns to found the monastery; and having arrived, we went with the lady to Malagon, where, as there was no house for us to enter, we lodged for more than eight days in an apartment of the castle.

On Palm-Sunday in the year 1568, all the people of the place came out in procession for us, and putting on our veils and white mantles, we came to the church, where we heard a sermon, and thence the most Blessed Sacrament was taken to our monastery—this excited great devotion in the people, and here I remained for some days. Being one day in prayer

(after I had communicated), I heard our Lord say "that He should be greatly served in that house." I think I remained there about two months only, for my spirit hurried me to go and found a house in Valladolid; the cause of which foundation I will now relate.

CHAPTER X.

FOUNDATION OF THE MONASTERY OF VALLADOLID.

FOUR or five months after this monastery of St. Joseph's had been founded in Malagon, a young gentleman of quality discoursing with me said, "that if I would found a house in Valladolid, he would very willingly give me a house, which had a most handsome and spacious garden attached to it; there was a large vineyard also inside;" and he wished to give me possession immediately: as it was of great value, I accepted it, though I had not resolved to found a house there, because the place was about a mile from the city; but I thought we might easily go to the city afterwards, when possession had been taken, and as he made the offer so very willingly, I did not wish to refuse accepting so good a work, nor to check his devotion.

About two months after (a little more or less), he fell so suddenly ill, that he was deprived of the use of his speech, and was unable therefore to make his confession, although he gave many proofs of being sorry for his sins: he died in a short time at a great distance from where I was. Our Lord told me, "his salvation had been in great danger, but that He had mercy on him, on account of the service done to His Blessed Mother, in giving that house to found a monastery of her Order; and that he should not be delivered from purgatory, until the first mass were

said there, and that then he would be freed." The grievous sufferings of this soul were so continually present to me, that though I wished to found a house in Toledo, I would not begin for the present, but hastened to found (as well as I could) one in Valladolid.

This work could not be effected so quickly as I desired, because I was obliged to remain in St. Joseph's of Avila, which was under my charge; and afterwards I stopped for some time in St. Joseph's of Medina del Campo. Being one day there in prayer, our Lord told me "to make haste, because that soul suffered greatly." Upon hearing these words I commenced my journey immediately, though without any preparation, and entered Valladolid on the Feast of St. Laurence. When I saw the house, I was exceedingly afflicted, because I perceived it would be madness for the nuns to remain there, without very great expense: and (although there was much room for recreation, on account of having so beautiful a garden) it must have been very unhealthy, because a river ran close by it. Though I was exceedingly fatigued, yet I wished to go and hear mass in a monastery of our Order, which stood at the entrance of the city: but as it was a considerable distance, it only increased my pain the more: however, I did not say anything to my companions, in order not to discourage them, for I had a belief (though a weak one) that our Lord would provide a remedy for the accomplishment of what He had told me. Accordingly, I privately employed workmen to commence building the walls (that so we might have enclosure) and to do whatever else was necessary. There was with us the priest I mentioned before, Julian d'Avila, and one of the two friars who, as I have already mentioned, desired to become "discalced," and to be made acquainted with our manner of living in these houses, while Julian d'Avila endeavoured to procure a license from the ordinary, who had given good

hopes before I came here. This license could not be obtained so soon until Sunday, but leave was given for mass to be said in the place we had prepared for a chapel, and accordingly it was said. I had no thought that *then* would be fulfilled what I had heard concerning this soul: for although I was told it would be at the "first mass," I thought it would take place at that mass in which the Blessed Sacrament would be exposed.

When the priest came to where we were to communicate, with the Most Sacred Host in his hands, as soon as I approached to receive it, the same young gentleman I have spoken of appeared to me, with a shining countenance, by the side of the priest, looking very glad and cheerful, and with his hands joined together. He thanked me for what I had done in freeing him from purgatory, and then that soul flew straightway to heaven. Indeed, as soon as I understood that he was in the way of salvation, I was very glad, because when I heard of his sudden death, I was in a manner hopeless, fearing lest his soul might be lost, for it seemed to me that another kind of death was necessary for his manner of living, since (though he had many good qualities) he was given to the vanities of the world: true it is, he told my companions he thought his death very near. Wonderful indeed it is, how pleasing to our Lord any service is which is done to His Mother, and great is His mercy. May he be praised and blessed by all men, who thus rewards with eternal life and glory our mean and miserable actions, and make *them* great which are of themselves so worthless.

Possession was taken of this monastery, on the day of our Lady's Assumption, 1568. We remained there but a short time, for nearly all of us became very unwell. But a lady of this place, named Doña Maria de Mendoza, wife to the Governor Cobos, and mother to the Marquess de Camarasa, a very

pious Christian, and wonderfully charitable (as her abundant alms well testify), of whom formerly I received much kindness,—for being the sister of the bishop of Avila, I had occasion to treat with her, and she then greatly assisted us in the foundation of the first monastery, and in everything else relating to our Order; this lady being so very charitable, and seeing we could not live here without great inconvenience, both on account of the place being so distant for receiving alms, as well as being unhealthy, told us to give her that house, and she would buy another for us: and so she did, and what she gave us was worth a great deal more, besides giving us up to this time whatever we want, which she will continue as long as she lives.

On the Feast of St. Blasius we went to this other house, with a solemn procession, which excited much devotion in the people, and this still continues: for our Lord showed great mercies to this house, and has conducted souls to it whose sanctity will, in its time, be made manifest to the praise of our Lord, who by such means desires to magnify His works, and to show favours to his creatures.

CHAPTER XI.

SHE GIVES THE LIFE AND DEATH OF A NUN NAMED BEATRIZ OF THE INCARNATION.

THERE came into this monastery to be a nun, a young lady named Doña Beatriz Oñez, whose soul made all of us astonished to see what great virtues our Lord produced in her: for the prioress and nuns affirm, that all the time she lived among them they never perceived in her anything which could be considered as an imperfection, nor ever noticed any alteration in her looks on account of

things which happened: but she always had a modest cheerfulness, which discovered the inward joy and peace her soul possessed, as well as a silence without heaviness, which, however great, carried with it nothing of singularity. She was never known to have spoken a word that could be found fault with: no obstinency was ever seen in her; nor did she excuse herself even when the prioress (to try her) blamed her for what she had not done, as is the custom in these houses, for the sake of mortification. She never complained of anything, nor of any of the sisters, nor by look or by word did she ever displease any one in whatever duty she was employed. She never gave occasion for even a *suspicion* of any imperfection; nor was there any accusation of a fault made against her in the chapter, although the monitors* are very exact in noticing the smallest faults. In all things her interior and exterior recollection was most admirable: this arose from the thought of eternity being continually present to her, and to the remembrance of the end for which God has created us. She always had on her lips the praises of God, and acts of the most profound gratitude: in short, her life was one continual prayer. In matters of obedience she never committed a fault, but with promptitude, joy, and perfection she performed everything that was commanded her. She had a most ardent charity for her neighbour, and to such a degree, that she often said, "she would allow herself to be cut in a thousand pieces for any one, on condition he might not lose his soul, but might enjoy the sight of her brother Jesus Christ (for she was accustomed so to call Him in the midst of her afflictions), which though they were so great, and so terrible, and accompanied with most violent pains (as I shall relate further on), yet she endured them as willingly and contentedly as if they were the greatest

* "Los celadoras."

joys and delights: and these delights our Lord must certainly have given to her soul, otherwise it would have been impossible for her to have borne her sufferings with such joy.

It happened once in this city of Valladolid, that certain criminals were led along to be burnt for some enormous crimes; and when she understood that they were not prepared for death so well as they ought, she was exceedingly afflicted, and immediately with profound sorrow she had recourse to our Lord, and most earnestly besought him to grant the salvation of those souls: and that instead of what they deserved, in order that she might obtain her request (for I do not remember her words exactly), she begged of Him to give her, during her whole life, all the pains and afflictions she was able to bear. That very night her first fever seized her; and until the day of her death she was always suffering. The criminals died in excellent dispositions, by which it appeared that God heard her prayers.

She also had an imposthume in her bowels, which caused her so great pain, that she could not have borne it patiently unless our Lord had given to her soul what she stood in need of. This imposthume being inward, all the medicine which she took was of no use to her, until our Lord was pleased that it should break and cast forth matter, and then she was somewhat relieved from this affliction. Having such a great desire for sufferings, she was not content with a few: but one day, on hearing a sermon on the "Cross," this desire increased to such a degree, that when the sermon was over, she went and threw herself on her bed with floods of tears, and on being asked what was the matter, she replied, "that they should ask God to grant her many afflictions, and then she would be content." She spoke with the prioress about everything connected with her interior life, and this gave her much consolation. Under all her sickness she never showed the least

sign of impatience, and did nothing but just as the infirmarian wished, though it were not to drink a drop of water. For souls who have the gift of prayer, to desire afflictions when they already have them, is very usual; but to *rejoice* under afflictions is not the case with many. She was already so afflicted that her life did not last long; for besides these excessive pains, she also had an imposthume in her throat, so that she could not swallow. While some of the sisters were standing by her, she said to the prioress (as being the person whose duty it was to console and animate her to bear patiently her sufferings) "that she felt no pain, and that she would not change her place for that of any of the sisters, however well in health they might be." She had so present to her mind that Lord for whose love she suffered, that, as much as she possibly could, she turned aside, to prevent any one from knowing what she suffered; and thus she complained very little, except when her pains were very grievous. She imagined there was no creature on earth so wicked as she was, and in everything her humility was great, as far as one could observe. In speaking of the virtues of others, she rejoiced exceedingly. In mortifications she was excessive, and with a certain kind of artifice she turned away from whatever could afford recreation to her, so that unless a person observed her, he did not perceive the artifice. She seemed not to live nor to converse with creatures; and so much did she undervalue everything, that whatever way affairs went, she endured them so patiently that the sisters always saw her in the same calm state. When once a sister said to her, that she appeared to resemble those persons who stand much upon their honour, and who would rather die of hunger than wish others to know what they suffered, for they could not believe but that she had feelings in some things, though very little was perceived, she replied, "Whatever we do, however

small, for the love of God, the price thereof is inestimable. We should not, sisters, so much as turn our eyes, except for this purpose, to please Him." All her pains and duties tended to this end, so that she never lost the merit of them. She never meddled in anything which did not belong to her, and therefore she knew no one's defects but her own. She suffered so much when any good was spoken of her, that the sisters were careful not to say anything in her presence, in order not to give her pain. She never endeavoured to procure any consolation for herself, either by going into the garden, or in any other created thing, for (as she said), "It would be rudeness to seek any relief from those pains which our Lord gave her," and hence she never asked for anything, but contented herself with what was given her. She said likewise, "that it would rather be a torment to her, to take delight in anything which was not God." The wonder is, that when I inquired of those living in the house, there were none who perceived in her anything which did not imply, that her soul had arrived at the highest perfection.

The time being now come when our Lord wished to take her out of this life, her pains increased, and these were joined with so many other afflictions, that the sisters (in order to praise our Lord in seeing the patience with which she endured them) came many times to visit her: the chaplain, especially, had a great desire to be present at her death, for he was confessor in this monastery, and was a great servant of God, and being her confessor, he considered her a saint. God was pleased his desire should be accomplished, for although she had perfect possession of her senses, and had already received extreme unction, yet the nuns called him, in order that, if he should be wanted that night, he might reconcile her, and help her to die well. A little before nine o'clock, the chaplain and all the sisters standing by, her pains left her a quarter of an

hour before she died; and she lifted up her eyes with very great calmness, a certain joyfulness appearing on her countenance, which seemed to be as it were a kind of splendour; and she remained as one gazing upon an object which gave her abundant joy, for then she smiled twice. All who were present, and the priest himself, experienced such great spiritual delight and joy that they could say nothing more, than that they thought themselves to be in heaven. And with this cheerfulness I speak of, and with her eyes fixed on heaven, she expired, her countenance appearing like that of angels'; for so we may believe (according to our faith, and her life,) that our Lord took her to His eternal rest in recompense for the desire she had to suffer for Him. The chaplain affirms (and he has said the same to other persons) that at the time when her body was interred, he felt a very strong and most delicious perfume. The sacristan likewise affirms that of all the tapers which were lighted in honour of her funeral, not one was wasted or diminished. All this may be believed to have happened through the mercy of God. When I spoke of these things with a confessor of hers belonging to the Society of Jesus, who had been her confessor for several years in the guidance of her soul, he said, "it was no strange thing, and that he did not wonder at it, because he knew our Lord had frequent communications with her." May it please His Divine Majesty, my sisters, that we may know how to take advantage of such good company as hers was, and of many others whom our Lord has given us in these houses; I may afterwards say something of them, that so those may strive to imitate them, who advance with some trepidity, and that we may all praise our Lord, who thus makes His greatness to shine in a few weak women.

CHAPTER XII.

ON THE FOUNDATION OF THE FIRST HOUSE OF DISCALCEATE FRIARS.

BEFORE I went to this Foundation of Valladolid, I had already agreed with Father Antonio de Jesus (who was then prior of St. Anne's Monastery at Medina, and a Carmelite), and also with Father John de la Cruz, as I have already said, that they should be the *first* to be admitted, if any monastery were erected of the First Rule of Discalceate Friars. But as I had no means of providing a house, I ceased not to recommend the matter to Almighty God, because (as I have said) I was already satisfied with these two fathers; for Father Antonio de Jesus had been tried by our Lord in many afflictions, all of which he bore with great patience, and it is now a year since I first spoke to him on the subject; and with regard to Father John de la Cruz, no proof was necessary, because (although he lived amongst the Fathers Calceate),* yet he always led a holy and perfect life.

Our Lord was pleased, having granted me the principal point, viz., the friars to commence with, to grant the rest also. A young gentleman of Avila, named Don Raphael, with whom I had never before spoken, came to hear (I know not how, for I do not remember) that I wished to found a monastery of Discalceate Friars, and therefore he came and offered to give me a house which he possessed in a little village (called Durvelo) :† it had few houses, not above twenty, I think, if I remember rightly; this house was inhabited by a farmer, who collected his rents there for him. Though I judged what kind of

* "Aunque estaban entre los del paño calzados."

† St. Teresa does not mention Durvelo here by name; the house was afterwards translated to Mancera.

place it was, I praised our Lord, and accepting the offer, thanked the gentleman much. He told me it was on the way to Medina del Campo, and that I must pass by it to go to the Foundation of Valladolid, and that being the direct way, I might then see the place. I answered I would do this, and I did so; for I went from Avila in the month of June, with only one companion, and with Father Julian d'Avila, who was the priest I spoke of that assisted me in these journeys: he was chaplain to St. Joseph's of Avila. Though we set off at daybreak, yet as we knew not the road, we missed our way; and as the place was not much known, no one could direct us; and thus we walked all that day in great trouble, for the sun was very hot, and when we thought we were near the place, we had as far again to travel. I shall always remember the fatigue and wandering of that day. We arrived there a little before night; and when we entered the house, it was in such a state, that we dare not remain there during the night, because the place was so exceedingly dirty, and there were also many reapers* about. It had a tolerable hall, two chambers with a garret, and a little kitchen: this building was all that composed our convent. I thought that the hall might be converted into a chapel, the garret into a choir, which suited very well, and the chambers into a dormitory. My companion, though much better than myself, and a greater lover of penance, could not endure the idea of establishing a convent there, and therefore she said to me:—"Certainly, Mother, no soul (however good she might be) could endure such a place. Speak no more about it."

Father Julian, who was with me, though of the same opinion as my companion, when I told him my intentions, did not oppose me. We went and passed that night in the church; but on account of our

* Literally, "Mucha gente del Agósto."

great fatigue, we stood more in need of sleeping than watching. Having arrived at Medina, I immediately spoke with Father Antonio, and told him what had passed, and that if he had courage to remain there some time, he might be sure God would soon provide a remedy for him. I seem to have then beheld present before me what our Lord has since done, and to have considered as certain (in a way of speaking) what I now see, yea—and a great deal more than I have seen; for at the time I am now writing, there are ten monasteries of Discalceate Friars. I told him also he might be assured that neither the former, nor the present provincial would give us their license (for, as I mentioned in the beginning, their consent was necessary), if they saw us in a very fine house: besides, that we had no remedy, and that living in such a small house and village, no notice would be taken of us. Our Lord had given him greater courage than to me, for he said, "He would dwell not only there, but even in a pig-stie." Father de la Cruz was of the same mind also. And now we wanted to obtain the consent of the two fathers whom I have mentioned, because our Father-General had granted the license on this condition. I hoped in our Lord to be able to obtain it, and therefore I spoke to Father Antonio to take care of collecting all he could for the house, and departed with Father John de la Cruz for the Foundation of Valladolid, already described. As we were obliged to spend some days with the workmen, till the house was enclosed, I took the opportunity of informing Father John de la Cruz of our whole manner of living, in order that he might understand every particular, both as regards our mortifications, the nature of our conversation and recreations, which we have all united together; and all these are used with such moderation, as only to serve in discovering the faults of the sisters, and to enable them to take a little relaxation, the better to support the rigour of their

rules: he was so good, that at least I might have learnt much more from him than he from me; but this was not my design, but only to show him the manner in which the sisters proceeded. It pleased God, that the provincial of our Order, named Fra Alonzo Gonzales (from whom I was to obtain a license), should come here at this time: he was an old man, very good, and without malice. In asking the license, I gave so many reasons for granting it, and insisted so much on the account he would have to render to God, if he in any way hindered so good a work, that His Divine Majesty disposing him (because He wished to have the request granted), he was greatly mortified. The Lady Doña Maria de Mendoza, and the bishop of Avila her brother, coming there, who has ever favoured and protected us, soon obtained his consent, as well as that of Father Angel de Salazar, from whom I feared all the difficulty, and who was the former provincial. But just at this time, there happened a certain event, which required the favour of the Lady Doña Maria de Mendoza, and this greatly assisted (I believe) our cause; and besides, had not this occasion helped us, our Lord would have put it into his heart, as He did into the Father-General's, who was far from consenting thereto. O! my God, how many things have I seen in this business which seemed to be impossible; but how easy has it been for your Divine Majesty to smoothen all difficulties! And what a confusion is it to me (having seen what I have seen), to be no better than I am! And now while I am writing these lines, I am astonished, and I desire our Lord would make known to all men, that in these Foundations we poor creatures have done almost nothing; but our Lord has disposed everything by means of beginnings so humble, that only His Divine Majesty was able to raise them up to what they are now. May He be for ever blessed.

CHAPTER XIII.

SHE CONTINUES THE HISTORY OF THE FOUNDATION OF THE FIRST HOUSE OF DISCALCEATE CARMELITES. SHE TELLS SOMETHING CONCERNING THE LIFE THEY LEAD, ETC.

As soon as I obtained the consent of these two fathers, it now seemed to me that nothing more was wanting. We arranged that Father John de la Cruz should go to the house, and prepare it in such a way that he might be able to enter it as he desired, for I made all haste to have a beginning, because I was greatly afraid some obstacle might come in the way, and so the business was done. Father Antonio had already collected a few things that were necessary, and we helped as well as we could, which was but little. He came to speak to me at Valladolid, and was full of joy, telling me what he had provided, which was but scanty, and how he had got together fine clocks,* which made me laugh heartily. He told me that as he wished to keep the exact hours, he did not wish to go unprovided: I think they had, as yet, no place to sleep in. There was little delay in fitting up the house, for though they wished to make several alterations, they had no money. After this, Father Antonio renounced his priorship with great willingness, and took the vows of the First Rule; and though I told him to try it at first, yet he would not, but went to his little house with the greatest content in the world: Father John was already there.

Father Antonio told me that when he saw the little place, it gave him very great interior joy: and he seemed to have given up the world altogether, and entirely to have abandoned it, on entering that solitude. Neither to one or the other did the house appear inconvenient, but rather they imagined that

* Perhaps "hour-glasses" would be a better translation.

they lived amidst great delights. O my God! how little do such buildings and exterior delights contribute to interior joy! For the love of God, I beseech you, my sisters, and you, my fathers, that you always show yourselves very moderate with respect to large and sumptuous houses. Let us place before us our true founders (I mean, those holy fathers from whom we have descended); for we know that, by the path of poverty and humility, they arrived at the enjoyment of God. I have indeed noticed that there is more of the Spirit, and even more interior joy, when our body suffers some inconveniences, than when we live in large houses, however grand they may be. What good are they to us? It is only a cell that we continually use; and, however large and well-built it may be, what is it to us? We are not to look at the *walls*, but to consider that this house will not last for ever, but only for the short time of our life, however long that may be. Everything will become sweet to us, when we consider that the less we have here, the more we shall enjoy hereafter in that eternity, where there are mansions proportionable to the love with which we shall have imitated the life of our good Jesus. If we say that these are beginnings, for the renewal of the rules of the Virgin, His Mother, and our lady and patroness, let us not offer either to her, or to our holy fathers and predecessors, so great an insult as not to conform ourselves to them. And although, on account of our weakness, we cannot do this in every respect, yet in things which in no ways tend to sustain life, we should proceed with great care, since all is but a small savoury affliction, as these two fathers found it; and by resolving within ourselves to suffer, the difficulty is over, for all the pain is only felt a little in the beginning.

On the first or second Sunday of Advent (I do not remember which), in the year 1568, the first mass was said in that little portal of Bethlehem, for no better did it appear to me. The following Lent, as

I was going to the Foundation of Toledo, I passed by it, and came there one morning while Father Antonio de Jesus was sweeping the door of the Church, with a cheerful countenance, such as he always has. I said to him: "What is this, father? what has become of your dignity?" He replied in these words (intimating the great joy he felt): "I consider that time badly spent, when I enjoyed honour." When I went into the church, I was astonished to see the spirit our Lord had produced there; and not only I myself, but two merchants also, friends of mine, who had come with me from Medina, did nothing but weep, so many crosses and skulls were there. Never shall I forget one little wooden cross, which was placed over the holy water stoup, to which was fastened a paper crucifix,* and which produced more devotion than if it had been a crucifix very elaborately carved. The garret formed the choir, which was high towards the middle, so that they could recite the "Hours;" but to enter it they were obliged to stoop† very low, in order to hear mass. They made two little hermitages on each side of the church (where they could not remain, except either by sitting or reclining), and filled the inside with hay, because the place was very cold: their heads almost touched the roof. Towards the altar were two little windows, and two stones served for pillows: here also there were crosses and skulls. I understood that after matins were over, they returned (not to sleep), but continued in prayer, which they had in a high degree; and it happened many times that when they went to Prime, their habits were covered with snow, and they perceived it not. They recited the "Hours" with another father of the relaxed rule, who came to live with them, though he did not change his habit, being of a weak constitution: another religious young man lived with them also,

* "Una imagen de papel con un Christo," &c.

† "Abajar," an old verb for "abatir," to stoop, to bend.

not in holy orders. They went about preaching in many neighbouring places, where the people were without any learning, so that, in this respect, I was glad a house had been erected there, for I was told there was no monastery near, where they could get instructions, &c., which was a great pity. In a short time they gained so great a reputation, that when I heard of it, it gave me the greatest consolation. They went to preach six or eight miles off, barefoot (for they wore no sandals* then, though afterwards they were commanded to wear them), in the midst of the snow and cold; and when they had finished preaching and confessing, they returned very late to their meal, but with such joy that all their sufferings seemed but little to them. As for food, they had sufficient, for the people in all the neighbouring villages provided them with more than they wanted; and some neighbouring gentlemen, who came to their church to confession, offered them better houses and better situations. Among them was one Don Luis, lord of five villas:† this gentleman had built a church for an image of our Lady, worthy indeed of veneration: his father had sent it from Flanders to his grandmother, or mother (I forget which), in the care of a merchant, who became so fond of it, that he kept it by him for many years; but afterwards, on his death-bed, he commanded it to be restored to the rightful owner. It is a large picture, and in my whole life I have never seen a better; and others say the same.

Father Antonio de Jesus, having gone there at the gentleman's request, was so taken with the picture when he saw it (and very justly so), that he consented to found a monastery there: the place is called Mancera, though it had no well-water, nor was there any likelihood of any being obtained there. This gentleman built a small house for them (suita-

* "Alpargatas," a sort of sandals made of hemp.

† "Señor de las cinco villas."

ble to their profession), and gave them furniture and many other things. I will not omit mentioning how our Lord gave them water, for it was considered miraculous. Father Antonio being one day, after supper, in the cloister with his Religious (he was then prior), while they were talking of their great want of water, the prior rose up, and taking a staff which he was accustomed to carry in his hand, he made with it in a certain part the sign of the cross (as far as I remember, for I am not certain whether he made the sign of the cross); however, he marked out the place with the staff, and said: "Now, dig here." They did so, and had not gone very deep, before such a copious stream came forth, that, when they wish to clean the well, it is difficult to drain it; and the water is very good to drink, so that they use it for almost everything, and (as I have said) it never fails. Afterwards they enclosed a garden, and tried to obtain water there, by using what is called a noria;* yet hitherto, though they went to great expense, they have found but very little.

When I saw this little house, which a short time before could not be inhabited, endued with such a spirit, that wherever I turned, I found something to edify me; and when I understood their manner of living, their mortification and prayer, and the good example they gave (for a gentleman and his wife whom I knew, and who lived near them, came to see me, and related to me their sanctity, and the great good they did among the people), I could not satisfy myself in giving thanks to our Lord with an excessive interior joy, for I thought I already saw a foundation laid for the great increase of our Order, and the service of our Lord. May His Divine Majesty please to carry it on, as He does now, for then my thoughts will come true. The merchants who came along with me told me, that they would

* An engine, or wheel, for drawing water out of a well.

not for all the world have neglected going there. What power is there in virtue! for they were more pleased with that poverty than with all the riches they possessed, and their mind was thereby much consoled.

After those fathers and myself had spoken about certain matters, I, as a weak and sinful creature, earnestly requested them not to exercise themselves in mortifications with such rigour, for they were very great; and since it had cost me so much in desiring and praying our Lord to give me some persons to commence this work, which already had begun so well, I was afraid the devil would seek out some means to bring them to their grave, before that was effected which I had hoped for; and being so imperfect, and having such little faith, I did not consider it was the work of God, and that His Divine Majesty would carry it on. But having those virtues which I wanted, they took little notice of my words for omitting their exercises. And so I departed with most abundant consolation, though I did not give to God all the praises He deserved for so great a favour. May our Lord, in His goodness, grant that I may be worthy to serve Him in something corresponding with all that I owe Him; Amen: for I clearly understood that this was a *much greater* favour than that which He bestowed on me in founding the houses of nuns.

CHAPTER XIV.

ON THE FOUNDATION OF THE MONASTERY OF THE GLORIOUS ST. JOSEPH IN THE CITY OF TOLEDO, IN THE YEAR 1569.

THERE lived in the city of Toledo a merchant, an eminent man and a servant of God: he would never marry, but led a good life, as every Catholic should do, for he was a man of great virtue and honesty.

He had collected his money by a lawful business, with the intention of doing by it some act of charity that would be most pleasing to our Lord: his name was Martin Ramirez. He fell dangerously ill; and a father of the Society of Jesus named Paul Hernandez (to whom I had confessed when in this city, treating about the Foundation of Malagon), hearing of this circumstance, and greatly desiring that a monastery of nuns might be founded in Toledo, went to visit him, and in the course of conversation told him "what a good opportunity presented itself of doing so great a service to our Lord; and how he might place in the monastery what chaplains and chapelries he pleased, and that there likewise certain festivals might be kept, and all the rest done which he intended to have established in a certain parish of this city." The gentleman was so very ill that he was sensible he had no time to arrange all these matters; wherefore he left everything in the hands of his brother, Alonzo Alvarez Ramirez, a very discreet person, who feared God, very good and charitable, and endowed with solid judgment. This I may say of him with very great truth, as having seen it myself from frequently conversing with him.

When Martin Ramirez died, I was then engaged in the Foundation of Valladolid; and there Father Paul Hernandez and Alonso Alvarez wrote to me, giving me an account of all that passed, and begging me to set out for Toledo, if I wished to accept this Foundation. I departed accordingly a short time after the house was founded in Valladolid, and I arrived at Toledo on the Eve of the Nativity of our Lord: I went to the house of the Lady Doña Louisa Cerda, where I had been before about the Foundation of Malagon. I was received with great kindness, for this lady had much regard for me. I took along with me from St. Joseph's of Avila two companions, who were great servants of God. An apartment was

immediately provided for us (as is customary), and here we enjoyed the same quiet and recollection as if we were in a monastery. I immediately began to treat on the business with Alonso Alvarez: but a son-in-law of his named Diego Hortiz (although a very good man, and a Divine), was more given to his own opinion than Alonso, and would not therefore so soon listen to reason; they began to demand of me many conditions, which I did not think proper to grant.

We went on, however, with our agreement, looking out at the same time for a house to let, in order that possession might be taken; but we could not meet with one suitable (though many inquiries had been made); neither could I prevail on the Governor to grant me a license (for at this time there was no archbishop), though on one side the lady at whose house I was stopping, and a gentleman, canon of the church, named Don Pedro Manrique, son of the Governor of Castile, had done all they could to induce him. This canon was a great servant of God, and is so still, for he is yet alive; and although he had very indifferent health, a few years after this house was founded, he entered into the Society of Jesus, where he now is.

He was highly esteemed in this city on account of his solid understanding and great authority. But with all their exertions, I could not obtain the license, for when the Governor was a little more mild and inclined, the members of the Council were opposed; on the other hand, we could not agree with Alonso Alvarez, on account of his son-in-law, upon whom he relied much in this business, so that at last we broke off the agreement altogether. I now knew not what to do, for I came to Toledo for no other object but the Foundation; and I saw that to go away without founding the house would be a great reproach; yet I was more concerned at having no license than at all the rest, for I hoped that possession being once taken, our Lord would provide

everything else, as He has done in other places. I resolved, therefore, to speak with the Governor myself, and hastening to a church which stood near his house, I sent a message to entreat him he would allow me to speak with him: it was now more than two months since the business had been going on, and every day it became worse. When I appeared before him, I said:—"It was a hard case that poor women should have come here who desired to live in strict rigour and perfection and enclosure; and that those who endured none of these things, but lived in delights, should wish to prevent works redounding so much to the Glory of God."* By these and many other reasons, which I gave him with great freedom and resolution, as our Lord enabled me, I moved his heart in such a manner that before I left him he granted me the license. Hereupon I was greatly pleased, thinking myself now to possess all, when I had nothing, for I had in my possession but three or four ducats,† with which I bought two pictures, painted on linen (because I had not one to place on the altar), two straw beds, and a coverlet. I knew of no house, and had nothing more to do with Alonso Alvarez. A merchant of this city, a friend of mine, who had always led a single life, and applied himself to the performance of good works, especially to the relief of prisoners, told me not to be afflicted, for that he would find me a house: his name was Alonso d'Avila: he fell sick, however, and could not therefore keep his promise. A few days before, there came to Toledo a Franciscan friar, called Brother Martin de la Cruz, a man of eminent sanctity. He stopped a few days, and when he departed, he sent to me a young man, a penitent of his, whose name was

* "Que era recia cosa que viniessen mugeres, que querian vivir en todo rigor, y perfecion, y en cerramiento, y que los que no passaban nada desto, sino que se estaban en regalos, quisiesen estorbar obras de tanto servicio de Dios."

† Ducats were both silver and gold. The silver ones were valued at about 4*s.* 6*d.*, and the gold ones at 9*s.* 6*d.*

Andrada: he was very poor, and his confessor told him to do whatever I should order him. Being one day in the church at mass, he came to speak with me, telling me what that good father had commanded him, assuring me that he would do all he could to serve me, though this would be only with his person. I thanked him, and laughed heartily, and so also did my companions, on seeing what a help that holy man had sent us, for his garb was not fit for conversing with Discalceate nuns.

When I now saw myself with a license, but with no one to help me, I knew not what to do, nor whom to apply to: but I remembered the young man whom Father Martin de la Cruz had sent to me, and I mentioned him to my companions, but they laughed much at me, advising me not to attempt such a thing, for that he would be sure to discover the business. I would not, however, listen to them, for (as he was sent by that servant of God), I was was confident he would prove in some way useful, and that he had not been sent without a mystery. I sent for him accordingly, and gave him an account of what had passed, strictly commanding him to observe all possible secrecy; and so I desired him to look for a house, and for the hire of it I would give him security: the money would be provided by Alonso d'Avila, who, as I have said, fell ill. The young man thought it would be very easy to find a house, and assured me he would succeed. So the next morning, being at mass in a church of the Fathers of the Society of Jesus, he came to speak with me, and told me that now he had found a house, and had brought the keys with him, for it was so very near, that we might go and see it: we did so, and found it so convenient that we dwelt in it almost a year. Very often, when I think of this Foundation, I am astonished at the ways of God; for during three months (or at least more than two, I do not remember which), certain rich persons went

all round Toledo, seeking for a house, and could not find one: and yet, when this poor young man went, our Lord was pleased he should immediately find one; and when a monastery might have been erected without any trouble, had I agreed with Alonso Alvarez. I was not to do it, but quite the contrary, in order that the foundation might be in poverty and labour.

As the house suited us, I ordered immediate possession to be taken, before anything else was done in it, that so there might be no disturbance. Not long after the above-mentioned, Andrada came to tell me that the house would be free (empty) on that day, and that we might send our furniture there: I told him there was little to be done, for all we had were but two straw beds and a coverlet, at which he seemed astonished. My answer did not please my companions, for they said, "that as I let him know we were so poor, he would perhaps be unwilling to help us." I did not reflect on this, nor did he take any notice of what I said, for He who bestowed on him the will to help us, would also continue it for the accomplishment of His work. And so He did, for I think we could not surpass Andrada's diligence in preparing the house and procuring workmen. We borrowed all that was necessary for saying mass; and in the beginning of the night we went with a workman to take possession of the house, carrying with us a little bell, such as they ring at the Elevation, for we had no other: and thus, to my great fear, we spent the night in preparing things: but I found no place proper for a chapel, except in a room, which was entered through another little house that stood near it, and which also the landlady had let out to us: but then certain women lived in it, to whom I did not dare to say anything, lest they should discover us.

Everything being now ready, we began to open a door through a partition-wall, which led into a

small court. The women who were in the room, as soon as they heard the blows, rose up in great fear. We had great difficulty to pacify them; for a while they were inflexible, but did no harm, our Lord appeasing them. When they saw what was the matter, they allowed mass to be said at the proper time.

I saw afterwards what a mistake; for then, on account of the ardour which God gave us to accomplish his work, the inconveniences are not noticed; for when the mistress of the house (who was the wife of a magorazgo*) learnt that her house was converted into a church, she made a great noise: but our Lord was pleased to pacify her, as she thought that if she pleased us, we might purchase the house from her. When the members of the Council, however, were informed that a monastery had been erected, for which they never intended to grant a license, they became very angry,† and not finding the Governor at home (for, after granting the license, he was obliged to take a journey to some place), they went to the house of a certain canon of the church (whom I had privately acquainted with the business), and told him how much they were astonished at the boldness of a silly woman, that against their wish had dared to erect a monastery. He answered them as if he knew nothing, and endeavoured to soften them as well as he could, telling them "how I had done the same in other places, and that I would never have done this without sufficient authority." I don't know how many days after this it was, that they sent us an "excommunication,"‡ forbidding mass to be said until we had produced the authority by which we had acted. I answered them mildly, that I would do

* I cannot find an English word corresponding with the Spanish, which means the first-born son, who possesses the right of primogeniture.

† "Estaban muy bravos."

‡ "Descomunión."

what they commanded, though I was not obliged to obey them in this respect. Accordingly, I requested Don Pedro Manrique (the gentleman of whom I have spoken) to go and explain matters, and show them the authority. He did so, and thus they were satisfied, especially as the monastery was already finished, otherwise we should have had much trouble. For some days we continued with only two straw-beds and a coverlet, without any other furniture: even on the very day possession was taken we had not so much as a chip to broil a sprat with, till our Lord moved some one—I know not whom—to place in the church a faggot of wood, whereby our want was supplied. During the nights we felt the cold very much, though we covered ourselves with the mantles and coverlets which we had brought with us. It may seem impossible, that living in the house of that lady who loved me so much, we should yet be in so great poverty: there is no other reason but that our Lord wished we should experience the advantage of this virtue. I asked for nothing, for I dislike being a burden to any one; and she may perhaps not have adverted to our poverty, for I am already indebted to her much more than she can give me.

But this was a great benefit to ourselves; for so great were the joy and interior consolation we experienced, that often-times I call to mind what treasures our Lord keeps locked up in these virtues. It seems to me, that the poverty we endured was a kind of sweet contemplation, though it continued but for a short time, for presently Alvarez himself and others came and supplied us with more than we wanted. And truly, my sadness was then so great, that I seemed to be like one who, possessed of many precious jewels, had them all stolen, and was thus left poor: just so was I afflicted at the loss of my poverty, and my companions also were the same: and when I saw them sorrowful, I inquired what was the matter? They replied: "What have we to

do, mother, for now it seems we are no longer poor?"*

From this time, the desire of being very poor increased in me, and there remained within me a certain power to despise all temporal goods, since the want of them surely brings with it another kind of peace and contentedness. At the time when I was treating with Alonso Alvarez concerning the Foundation, many persons thought I was doing wrong, and they came and told me so, saying, "He did not appear to be so illustrious a personage (though, as I have said, his rank was considerable), and that in a place so high as Toledo stood, better terms and persons would not be wanting to me." I paid no attention to such language, for (God be praised) I have ever esteemed virtue above nobility: but the remarks made in the matter by the Governor were so many, that he gave me the license on this condition, that I should found the monastery, as I had done in other places.†

I knew not what to do, for the monastery being completed, Alvarez and others began again to treat on the business: but as it was already settled, I adopted this means, to give him the greater chapel,‡ so that as regards the monastery, he might not meddle with it, but leave it as it now is. There was another person also who desired to have the greater chapel, and there were some grounds for letting him have it: not knowing what to resolve upon, our Lord gave me light in this difficulty, for being once in prayer, He said to me: "How little nobility and rank would be regarded before the tribunal of God."§ And he gave me a sharp reproof for listening to those who spoke to me in this manner,

* "Que hemos de haber, madre, que ya no parece somos polres."

† That is, in poverty.—T.

‡ "La capílla mayor."

§ "Quán poco al caso harian delánte del juzgádo de Dios, estos lináges y estados."

for they were not things fit for those who had despised the world.

With these and other reasons I was in great trouble and confusion, and resolved to complete the agreement begun of giving the greater chapel to Alvarez, and I never repented of this resolution; for being very short of money to purchase a house, with his assistance we bought one, and it is among the best in Toledo: it cost 12,000 ducats: and as there are so many masses said there, it is a great consolation both to the nuns and to the people. Had I paid any attention to the vain opinions of the world, it would have been impossible (as far as we can judge) to have met with such great conveniences: and an injury would have been done to him, who so freely bestowed the charity on us.

CHAPTER XV.

SHE MENTIONS SOME THINGS THAT HAPPENED IN THIS MONASTERY OF ST. JOSEPH'S IN TOLEDO.

I THINK it proper to relate here some things which the nuns did in the service of our Lord, in order that those who come after them may ever endeavour to imitate such good beginnings. Before the house was purchased, there entered into it a nun called Anna de la Madre de Dios; she was about forty years old, and her whole life had been spent in the service of His Divine Majesty: and though no pleasures were wanting to her in her state and in her own house, because she was single and very rich, yet she chose to prefer the poverty and obedience of a Religious Order, and so she came to speak to me on the subject. She was very sickly: but when I saw a soul so well disposed and determined, it seemed to me a good beginning for the Foundation, and accordingly I admitted her. God was pleased to give her much

better health in her austerity* and subjection, than ever she had in the midst of her liberty and pleasures: but that which gave me edification was (and on this account I mention it here), that before she made her profession she gave all her property (for she was very rich) to the monastery, in the way of alms. This I did not like, and would not consent to, telling her that perhaps she might repent of the step, or that we might not allow her to make her profession, which if we did, what would she do? The thing would appear very hard to her (though if it should take place, we would not dismiss her without restoring what she gave us): but I was anxious to aggravate the case the more to her, for two reasons: first, in order that it might not afterwards become a source of temptation to her: secondly in order the more to try her disposition. She answered me, "that were this to happen, she would lose all things for the love of God," &c. I could not prevail over her in anything else: all her life she lived very happy, and in much better health.

Mortification and obedience were practised in this monastery to such a degree, that during the time I lived in it, I observed, that often-times the prioress was obliged to be careful of what she said, for whatever she told them (though it were said without any intention of exacting obedience) they *immediately* did it. I was once gazing on a pond of water which stood in the garden, and happened to say to one near it: "What would you say, if I should bid this sister throw herself into the water?" No sooner had I spoken than the sister was in! So wet did she get, that she was obliged to change her habit. At another time (I being present) the nuns were going to confession, and while they were waiting for one another, one came to speak with the prioress,

* Mr. Woodhead has not translated this word correctly. The original is "Aspereza," which means, not authority, but austerity.

who asked her, "Why she did so? and if that was a proper way to recollect herself? That she had better put her head in the well which was close by, and there think of her sins." The sister thought the prioress really meant she should do so, and accordingly she made such haste to throw herself into the well, that had they not stopped her immediately she would have thrown herself in, thinking she would do thereby the greatest service to God, or perform an act of great mortification! Hence it was necessary for some prudent persons to explain to them what those duties were which they were required to obey, and to restrain them: because they did some things so foolish, that if their intention had not excused them, they would have deserved blame rather than merit. And not only in the monastery do such things happen (of which an opportunity is presented here to relate some), but in all of them there are so many things of the like nature, that I wish I were not a party concerned, in order that I might mention some of them, to the end our Lord might be praised in these His servants.

It happened once (while I was here), that a sister fell dangerously ill, who, after receiving the Most Holy Sacrament, and afterwards Extreme Unction, was so cheerful and happy that she seemed already in heaven, and that we could entreat her to recommend us in heaven to God, and to those saints to whom we had a particular devotion. Having been before the Most Blessed Sacrament, to ask our Lord to grant her a happy death, a little before she expired, I entered her chamber to stay with her; and on my entrance, I saw our Lord about the middle of the bed's-head, with His arms a little open, as if He were protecting her, and He said to me:—"Be assured, that all the nuns who shall die in these monasteries I will protect in like manner, and that they should not dread any temptations at the hour of

death." By these words I was greatly comforted, and recollected. A short time after, I went to speak to her, when she said to me: "O mother, what great things I am about to behold!" and saying these words, she expired like an angel.

I observed that several who died afterwards displayed a certain repose and peace, as if they had been in a rapture, or in the Prayer of Quiet, without showing any sign of being tempted. And thus I hope in the goodness of God that He will grant us this favour, through the merits of His Son, and that of His glorious Mother, whose habit we wear. Wherefore, my daughters, let us endeavour to be true Carmelite nuns, for our journey will soon be at an end: and if we knew the afflictions many endure at the hour of their death, and the snares and delusions with which the devil tempts them, we should highly esteem this favour.

The circumstance which comes to my mind I will now relate of a person who was related to me. He was a great gambler, and had a little learning, by which the devil began to deceive him, by inducing him to believe that the amendment of his life at the hour of death availed nothing: and so convinced was he of this, that his friends could by no means persuade him to make his confession: all endeavours were fruitless; and yet the poor man was extremely afflicted and sorry for the bad life he had led: but "why," he said, "should I confess, since I am already condemned?" A Dominican father, who was his confessor, and a very learned man, did nothing but argue with him: but the devil taught him so many subtleties, that the father could do nothing. Thus he continued some days, and his confessor knew not what to do, except to recommend him to our Lord, which he and others did, and our Saviour took compassion on him. His malady increasing more (which was a pain in his side), his confessor returned again, with more powerful arguments, to convince him: but

he would not have succeeded, had not our Lord taken compassion on him, by softening his heart. As soon as the good father began to speak and advance some more reasons, he sat up on his bed, as if he were not ill, and said:—"Since you tell me that my confession may profit me, I desire then to make it." He then called a notary in, and took a very solemn oath never to gamble any more, to amend his life, which promises he made in the presence of witnesses. He also made a very good confession, and received the Sacraments with such devotions, that, as far as we can judge, he was saved. May our Lord grant, my sisters, that we may lead lives worthy of true daughters of our Lady, and so observe the Rules of our Profession, that our Lord may bestow the favour He hath promised us. Amen.

CHAPTER XVI.

ON THE FOUNDATION OF TWO MONASTERIES IN PASTRANA, BOTH FOR FRIARS AND FOR NUNS, IN THE SAME YEAR, 1569.

FIFTEEN days after the house at Toledo was founded (which was on Whitsun-eve), having taken possession, after fitting up the little church, erecting grates and doing other things very troublesome; for, as I said, we lived near a year in this house, and being quite weary in those days with having to speak with workmen, and thinking all was now finished, one day (when sitting down to my meal in the refectory), so great a consolation was given to me, to see that now I had no more to do, and that I should be able this festival to entertain myself for some time with our Lord, that I could hardly eat, so great was the joy my soul experienced. This consolation, however, did not last long, for when thus

affected I was informed that a servant of the Princess d'Evoli, wife to Ruy Gomez de Silva, wanted to see me; and when I went to inquire, he told me that the princess had sent for me; and some time since a conversation had passed between us about founding a monastery in Pastrana, yet I never thought it would take place so soon. This gave me some trouble, for the monastery of Toledo having been founded so recently and with so much opposition, it would be very dangerous to leave it; and thus for the present I resolved not to go, and I told him so. He replied, "I should not resolve to do this, for the princess was there already, and came for no other object, and that she would be offended," &c. Still I had no intention of going, and so I wished him to take some refreshment, and in the mean time I would write to the princess, and he might return. He was a very honourable man, and although he did not like the arrangement, yet when I gave him my reasons he was satisfied.

The nuns who had but just come to live in this monastery could not see how I could in any way leave this house so soon. I approached to the Most Holy Sacrament, to beseech our Lord that I might write to the princess in such a way that she would not be displeased, for great evils threatened us on account of these friars now commencing: and therefore it was proper to gain the favour of Ruy Gomez, who had great influence over the king; and above all (though I remember not if I recollected this), I knew well he would not be displeased. On this occasion our Lord said to me: "That I should not neglect to go, since I was going for more than one Foundation; and that I should take with me the Rules and Foundations." When I heard these words (though I had strong reasons for not going), I dared not do otherwise than what I was accustomed to do in similar cases, which was, to guide myself by the direction of my confessor; and so I sent for him,

without acquainting him with what I had heard in my prayer; for by acting thus, I am always better satisfied, beseeching our Lord to give him light suitable to what he may naturally know; and His Divine Majesty (when He is pleased to have anything done) puts it into men's hearts: and this has happened to me many times, both in this matter, as in many others also.

My confessor, having well considered the subject, was of opinion I should go: and so I resolved to leave Toledo in the second day during the Octave of Pentecost. As we passed through Madrid, my companions and myself went to lodge in a convent of Franciscan nuns, where there was a lady, the foundress of the place, Doña Leonora Mascareñas. She was a great servant of God, and had been governess to the king: here I had lodged several times before on some occasions that brought me there, and she always showed me great kindness.

This lady told me she was glad I had come just now, for there was a hermit who had a great desire to make my acquaintance; and it seemed to her, that the life which he and his companions led was very similar to the life prescribed by our Rules. As I had only two friars, I thought that if I could gain *him*, it would be very important; and so I requested her to endeavour to obtain for me an introduction. He lived in an apartment which this lady had given him, with another companion, a young man, called Juan de la Miseria; he was a great servant of God, and very simple in matters of the world. When both of us were conversing together, he told me that he was desirous of going to Rome. But before I proceed further, I wish to relate all that I know of this father, whose name was Mariano de San Benito. He was by birth an Italian, a doctor, and possessed of very great genius and abilities: he had lived in the court of the Queen of Poland, and was steward of the whole house; and having no inclination for

marriage, and holding only a commendam in the Order of St. John of Malta, our Lord called him to leave all things for the better securing of his salvation. After having endured some troubles which were raised against him, he was accused of having murdered a man, for which he was kept in prison for two years, where he was unwilling to employ a lawyer, or indeed any one to plead his cause, but God and his innocence. And as there were witnesses who asserted that he had called them to kill the man, it happened (just as it did with the elders of Susanna), that each being examined separately where he was when he called upon them, one said he was reclining upon a bed, another said that he was at a window; at last, they confessed they had slandered him. He assured me it cost him a great sum to free them from punishment; and moreover, that this same party who had attacked him fell into his hands, that so he could give certain information respecting them; but he did all he could not to injure them.

On account of these and other virtues (for he was a man pure and chaste, and an enemy to all intercourse with women), he deserved that our Lord should give him light to know what the world was, in order that he might endeavour to separate himself from it; and thus he began to think what order he should enter; and examining one, and then another, he found inconvenience in all, not suitable to his condition, as he told me. He heard that near Seville there lived together certain hermits, in a desert called "Tardon," who had for their superior a very holy man named Father Matheo. Each had their cell apart, without saying the divine office; but there was an oratory, where they met together to hear mass: they had no revenue, nor did they ask or receive alms; but they supported themselves with the labours of their hands, and every one ate by himself in great poverty. When I heard of all this,

it seemed to me to be a copy of our holy fathers. In this course of life he continued for eight years; but when the Holy Council of Trent commanded that all hermits should be reduced to religious Orders, he wished to go to Rome, in order to obtain leave, both for himself and his companions, that they might continue as they were: this intention he had when I spoke to him. When he told me his manner of life, then I showed him our primitive rule, and told him how, without so much trouble, he might observe all that, since it was the same as ours, especially that of living by the labour of our hands: to which he was much inclined, telling me that the world was ruined by its avarice, and that this love of money in some Religious caused him not to esteem them so much. As I myself was of the same opinion with him, we soon agreed together; and having given him all the reasons why he might be enabled to serve God in this our Order, he told me he would think on the subject that night. I already saw him as if resolved; and I understood now what I had heard in prayer, that I went for something more than to found a monastery of nuns. This gave me the greatest comfort, thinking our Lord would be greatly served if this man should enter our Order. His Divine Majesty (since He willed it) so moved his heart that night, that he immediately sent for me the next day, being now fully determined to enter the Order: he also wondered much to see himself so suddenly changed, especially by a woman (as he still tells me sometimes), as if she had been the sole cause, and not rather our Lord, who can change the hearts of men as He pleases.

Great are God's judgments: that this man having spent so many years without knowing what state of life to choose (for that state which he was then in was not a religious one, having no vows, nor anything obligatory, but only living there in solitude), God should so suddenly have changed, and given him

light to understand the great service He would do Him in this Order; and thus our Lord was pleased to make use of him for advancing that which had already begun; and he has already promoted it greatly, it having at present cost him many labours, and it will cost him many more before the Order (as far as one can know)—will be freed from the trials under which the primitive rule now labours.

But this father, on account of his intelligence, genius, and the good life he led, has great influence with many persons who favour and protect us. He also told me how Ruy Gomez had given him an excellent hermitage in Pastrana (the place where I am going to), and also a situation for the erection of a congregation of hermits; and that he wished to found one of our Order, and take the habit in it. I thanked him much, and greatly praised our Lord, because, although our most Reverend Father-General had given me two licenses to found two convents, yet *only one* had been established. I sent a message thence to the two fathers, to the present and former provincial, beseeching them to give me leave (because without their approbation it could not be done); and I wrote also to the bishop of Avila, Don Alvarez de Mendoza, who greatly favoured the work, that so he might persuade them. God was pleased that they should approve the project, for they thought that in so remote a place little harm could be done them. His lordship told me that the license was granted; whereupon I departed, exceedingly pleased. I found there the Prince and Princess Ruy Gomez, who received me very kindly: they gave us a separate lodging, where we remained longer than I expected, because the house was very small, and the princess had commanded the greater part of it to be pulled down and rebuilt, though not the walls, but only parts of the building.

We lived here for three months, during which time we endured many severe trials, the princess

requiring of me many conditions not agreeable to the spirit of our Order. I resolved, therefore, to return without erecting any foundation, rather than agree to her wishes. But the Prince Ruy Gomez, by his prudence and moderation (which were very great), made his wife sensible of her unjust demands; and I also agreed to some things, because I wished the monastery of friars, rather than that of the nuns, should be erected, knowing, as I did, how important it was, as indeed was afterwards seen. About this time Mariano and his companions came (the hermits already spoken of), with the license; and as these fathers preferred the hermitage should belong to the Order of Discalceate Friars, I sent for Father Antonio de Jesus (one of the first), who lived at Mancera, in order that he might commence the foundation of this monastery. I prepared * their habits and cloaks as well as I could, that so they might take the habit immediately. About this time, also, I sent for more nuns to the convent of Medina del Campo, for I had brought no more than two with me. There lived then at Medina a father named Fray Baltasar de Jesus, who, although rather old, was a very good preacher; and when he heard that a monastery was erected in Pastrana, he came with nuns, intending himself to become a Discalceate monk: and this he did when he arrived, for which (as I have said) I rendered thanks to God. He gave the habit to Father Mariano and his companion, as lay brothers, because Father Mariano did not wish to be a priest, but to be admitted as an inferior, nor could I prevail on him to change his mind: however, he was afterwards commanded by our Father-General to be ordained priest.

These two monasteries, then, being founded, and Father Antonio de Jesus having come, some good

* "Adrecé," for "aderecé." The infinitive mood, "aderezar," to dress, to prepare.

novices began to enter, of whom I shall say something further on; and they also began to serve our Lord so earnestly, that (if He please) I hope some one else will relate their virtues better than I know how, for in this case I consider myself quite incapable. As regards the nuns, the monastery was founded here, to the great joy of the nobility; and the princess took great care to make the nuns happy, and to show them every kindness, until the death of Prince Ruy Gomez: but, after this event, the devil (or, perhaps, our Lord permitted it, and His Divine Majesty knows why)—contrived that the princess, in a sudden fit of passion for the death of her husband, should become a nun in this monastery. But, on account of the affliction she endured, she did not relish much the rules of the house, and particularly the enclosure, she not being accustomed to it; and as the decrees of the Holy Council (of Trent) did not allow the prioress to give to all the liberties she wished, she took a dislike to the prioress, and indeed to all of us, to such a degree, that even after she had taken off her habit, and retired to her own house, the poor nuns still offended her, and endured so much trouble, that I endeavoured by all the ways I could (entreating the superiors) to have the monastery removed; and another having been founded in Segovia (as hereafter I shall relate), the nuns removed there, leaving all that the princess had given them. They also took with them some nuns whom she had commanded to be received without their having anything. The beds and other little things the sisters had brought, they took with them, leaving the people of the place very sad; but I experienced the greatest joy in the world to see them in peace, because I was correctly informed that the nuns had given the princess no cause whatever for her displeasure: nay, while she had the habit on, they honoured her as much as they did before she took it. But what I mentioned before was the sole cause, and also her

grief for the death of the prince. A servant whom she had with her (as far as we could learn) caused all the trouble. In fine, our Lord, who permitted it, must have seen that it was not fit for a monastery to be here; and His judgments are great, and above all our comprehension. I should not have been so bold on my own responsibility; but I acted by the advice of learned and holy persons.

CHAPTER XVII.

FOUNDATION OF THE MONASTERY AT SALAMANCA.

THESE two foundations being now completed, I returned to Toledo, where I remained some months, in order to purchase the house already mentioned, and to leave everything in good order there. While engaged in this business, the rector of the Society of Jesus at Salamanca wrote to me, telling me that if one of our monasteries were founded there, it might do great good in the city, and giving me at the same time his reasons for thinking so: but as the place was poor, I was unwilling to found a monastery there in poverty. Considering, however, that Avila is the same, and yet that the community never wanted for anything, and believing that God will never be wanting to him who shall serve Him faithfully (affairs also being so well arranged as they are, the nuns so few, and maintaining themselves by the labour of their hands), I determined to found one. Passing, therefore, from Toledo through Avila, I there procured a license from the bishop.* He granted it immediately, having been informed by the father-rector of the nature of the Order, and what a service it would be doing Almighty God.

* His name is not given.—T.

It appeared to me, that having once obtained the license of the bishop, the monastery was already founded, and everything else became very easy to me. I endeavoured accordingly to hire a house, which a lady of my acquaintance found for me, though it was a difficult thing, not being the season for letting houses, and certain students dwelling in it, who were to give it up when he who was to live in it should come. They knew not for whom it was hired, nor for what purpose; and I took very great care that nothing should be known before possession was taken, because I have learnt from experience how many obstacles the devil places in the way of one of these monasteries being founded. Although in this Foundation our Lord did not give him any power to oppose it in the beginning, because He wished it should be founded, but there came so many troubles afterwards, and we had so much opposition to endure, that even now it is not all over, though some years have already passed, since its erection, to the present time, when I am now writing: and therefore I believe God is greatly served in this monastery, because the devil cannot endure it.

Having then obtained the license, and the hire of the house being secured, confiding in the mercy of God (for there was no one here to assist me in anything, though much was wanting to prepare the house), I departed for Salamanca, taking with me only one companion, in order that my journey might be more private, because I thought it would be better not to take with me more nuns until possession had been taken (I was warned of this by what happened to me in Medina del Campo, where I saw myself plunged into great troubles); for if any disturbance took place, I alone would have to suffer, and my companion, with whom I could not dispense. We arrived on the Vigil of "All Saints," having performed a great part of the journey the night before in extreme cold, and slept in an inconvenient place,

being at the same time very ill myself. I do not mention in these "Foundations," the great fatigue and labours we endured on the roads in the midst of snows, and cold, and heat: sometimes it snowed all the day long: other times we missed our way, and then again I had sicknesses and fevers, for in general (thanks be to God) I have but very indifferent health: but I saw clearly that our Lord strengthened me. For frequently, when carrying on these Foundations, I found myself seized with so much sickness and so many pains, that I was much oppressed thereby, and thought I could not even remain in my cell, without keeping my bed: and then I turned to my Saviour, complaining to His Majesty, and asking "Why he wished me to do more than I was able." But afterwards (though with much labour) our Lord gave me strength, and with the fervour and solicitude with which He filled me, methought I had forgot myself.

As well as I can remember, I never omitted a Foundation, through fear of the labour, though I felt great repugnance to the journeys (especially long ones), but when once I began them, they appeared inconsiderable, seeing as I did for whose sake they were undertaken, and that God in every house was to be praised, and the most Blessed Sacrament venerated. It is for me a singular comfort to behold one church more erected, when I remember how many the Lutherans destroy. I know not how many labours (however great they may be) ought to be endured, to obtain so great a good for Christianity;* for although few consider that Jesus Christ—true God and true man—is in the most Blessed Sacrament in many places, yet it ought to be to *us* a great comfort. And such I often feel in the choir, when I see souls so pure praising God; and this I observe in many other things, both in

* "Para la Cristiandád."

their obedience and in seeing the pleasure which their inclosure and solitude afford them: and great also is their joy, when any opportunities of mortification offer themselves, when our Lord bestows greater graces on the prioress, to exercise them therein: in all these things, I see their greater delight; and hence it is, that the prioresses sooner become weary of trying them, than they of obeying, for in these matters their desires have no bounds.

Although I may digress from the history of the Foundation which I began to treat of, yet I do so because some things now occur to me respecting mortification, which I will now mention, lest they should be forgotten: and perhaps, daughters, I may do some good to the prioresses. And as there are in superiors different gifts and talents, they like to guide their nuns the same way they themselves walk. She that is very mortified thinks whatever she commands to subdue the will, very easy, whereas it might perhaps be for herself very difficult. We should consider well, that we ought not to impose on others what would be painful or disagreeable to ourselves. *Discretion* is an important quality in the act of governing, and in these matters, I may say, more necessary than in others, because the account is greater which is to be given of those under our charge, both of their interior and exterior. Other prioresses, who have the Holy Spirit more abundantly within them, consider that everything consists in praying much; in a word, our Lord conducts souls different ways; and the superiors ought to consider that they are not placed in office to choose a path according to their own taste, but to lead their subjects along the road marked out by the rules and constitutions, though they force themselves to this, and would be glad to do otherwise.

Once I was in one of our monasteries with a prioress, who was a lover of penance and led all the nuns along this path. All the convent happened

to give themselves the discipline, to recite the Seven Penitential Psalms with the prayers, &c. The same thing happens, if the prioress be absorbed in prayer (though it be not the hour for prayer, but after matins), for she detains all the community, when it would have been much better for them to take their rest. If she love mortification, everything is made to consist in a desire of suffering; and these little flocks of the Blessed Virgin remain silent like lambs; which excites in me great devotion and confusion, and sometimes a strong temptation; for the sisters, being wholly absorbed in God, do not observe it; and I am afraid of their health, and wish they would keep to the rule, which gives them enough to do; and all the rest should be done with mildness and sweetness: and this is especially important concerning mortification. For love of our Lord, let the superiors be very careful in this respect: for in these things discretion is very necessary, as well as the knowledge of each one's ability; and if they do not proceed with caution, instead of helping them, they will do them great harm, and make them very uneasy. They should consider, that such mortifications are not obligatory for the soul obtaining liberty and high perfection: these are not gained in a short time: but let the prioress advance by little and little, helping each one according to the talent which God has given them, and in proportion to their understanding and spirit.* It may appear to them, that for this purpose there is but little need of any understanding; but they are in error, for there will be some who, before they come to understand what perfection is (and even the spirit of our rule), pass away a great deal of time (and perhaps afterwards these will be the more holy), because they do not know when it is good to excuse themselves, and when not; and so with regard to

* "De entendimiento, y de espíritu."

other little matters, which, if well understood, they will perhaps perform with facility: and as they do not understand them, they do not appear to them (which is still worse) to be points of perfection.

There is a person in one of these houses, and the greatest servant of God among them; and, as far as I can judge, of great mind, penance, and humility, being also favoured by our Lord with many gifts; and yet she does not understand some things in our constitutions. The accusing one's-self of our faults in the chapter seems to her to show but little charity; and she says she cannot understand why she should mention anything about her sisters, for she might tell something about one of them, who was at the same time a great servant of God, and in other things she might surpass those who have a deep understanding. But the prioress must not expect to know souls *immediately*: let her leave that to God, for only He can know them; and let her also endeavour to conduct each one along that path His Divine Majesty conducts them, provided that they fail not in obedience, and in the observance of the rule and constitutions. That virgin of the eleven thousand who hid herself was not the less a saint and a martyr; nay, perhaps she suffered more than the other virgins, by coming afterwards alone to offer herself to be martyred. But to return to the subject of mortification. The prioress enjoins one of the nuns something to mortify her, which (though it may be in itself inconsiderable, yet it is grievous to her), although she may do it, leaves her so disturbed and tempted, that it would have been better not to have imposed it. Let the prioress therefore take care not to endeavour to make the sister perfect by mere dint of labour: but let her pass over some things, and advance by little and little, until our Lord work in her. That which is done to make her advance (and yet without this perfection she may be a good nun), should not be the means of disturbing her mind and

making it unhappy, which is indeed a terrible thing: and seeing the others, she may by degrees do as they do, as I have often noticed; and if not, without this virtue she may be saved. I know one of them who for many years has led a life of great virtue, and in many ways has served our Lord: and yet she has some imperfections and sentiments (many times) which she cannot conquer, and she complains of them to me, and knows them well. I think that God allowed her to fall into these defects without sin (for they have none), that so she may humble herself, and consider herself not to be entirely perfect. Thus some will suffer great mortifications; and the greater the duties are which are commanded of them, the more delighted are they, because our Lord has already infused strength into their soul, in order to enable them to subject their will; but others will not be able to endure even small mortifications; and thus it would be, as if we loaded a little child with two bushels of corn; not only would he be unable to carry them, but he would fall to the ground and be bruised to death by them. Wherefore pardon me, my daughters (I mean the prioresses); for what I have observed in others has induced me to dwell so much on this point.

Another thing I wish to give you some advice upon (and it is very important) is this; that even for the trial of obedience, you command nothing which (if done) may prove a sin, though but venial: for I have known some things commanded, which would have been mortal, if they had been performed: the subjects may perhaps have been saved by their simplicity, but not therefore the prioresses. And why? Because no one has told them they should not do immediately certain things; and on the other hand, hearing and reading the things done by the Fathers of the Desert, everything seems to them well done, when commanded by obedience,—at least, when they perform them.

The subjects should also be informed that what would be a mortal sin if *not* commanded, should not be done when they are commanded not to do it, provided it be not omitting mass, or the feasts of the Church, &c.; because the prioress may have good reasons, and they would be excused in obeying; as for example, in case of sickness. But other things, such as throwing one's-self into a well, and such like actions, are all bad, because no one should expect God to work a miracle in these cases, as He used to do in favour of the saints. There is abundance of things wherein to exercise perfect obedience; all that is free from these dangers, I commend. A sister in Malagon once asked leave to take the discipline; the prioress, thinking that others would ask leave to do the same, replied: "Go, and let me alone;" but still importuning her, she said, "Go and walk." The nun, with great simplicity, went, and walked for some hours, until a sister who noticed her asked her "why she was walking so much?" She answered, she was commanded to do so. In the mean time the bell rang for matins; and as the prioress asked where that sister was, the other who saw her replied that she was walking. Hence it is necessary (as I have said elsewhere), that the prioresses should be careful how they act with some souls, who they already know are so very obedient. Another sister once showed to the prioress a very large worm, bidding her look what a fine one it was. The prioress, in joke, told her to dress it and eat it; she went accordingly, and fried it very well; and when the cook asked her why she fried it? she answered, "to eat it;" and so she would have eaten it had she not been prevented; and the prioress, not thinking of the thing, might have done her great harm. Notwithstanding what I have said, I wish they would do something more than ordinary in point of obedience, for I have a particular devotion to this virtue; and thus I have endeavoured all I could that the sisters

may obtain it; but little would this have helped me, had not our Lord, in His great mercy, given them all the grace to be generally inclined thereto: and may His Divine Majesty please, that it may increase in them more and more.

CHAPTER XVIII.

CONTINUATION OF THE FOUNDATION OF THE MONASTERY IN SALAMANCA.

I HAVE digressed much from my subject, because when anything presents itself to me which our Lord wishes me to understand by experience, I am troubled if I do not mention it: may what I think of be useful and good. Always, my daughters, consult learned persons, for thus you will find the way to perfection with discretion and truth. Of these qualities the prioresses have great need, if they wish to fulfil their office well; and they should "confess" to learned persons, otherwise they will perhaps commit great blunders, thinking them to be proofs of sanctity. They should also endeavour that their nuns "confess" to persons of experience.

On the Vigil of All Saints we came to Salamanca, in the year before mentioned,* about the middle of the day. At my lodgings I endeavoured to find out a man of that city, whom I had previously requested to get the house cleared: his name was Nicolas Gutierez, a great servant of God, who on account of his good life had obtained of His Divine Majesty a wonderful peace and content amidst the many severe trials he had to endure; and after he had lived in great prosperity, and had afterwards become very poor, he bore it all with as much joy as when he was rich.

* 1570.

He took a great deal of trouble about this Foundation, and entered into the matter with much devotion and good-will. When he came, he told me that the house was not empty, because he could not come to any agreement with the students, so as to induce them to depart. I told him how important it was that they should give the house up immediately, before it became known that I was in the town, because I was always afraid of some disturbance, as I have already mentioned. He went to the person who owned the house, and laboured so much, that they left it that evening, yea, that very night. We entered immediately. This was the first house I founded without the Most Blessed Sacrament being placed there, thinking that possession was not taken without it was placed in the house: but I learnt that this was not necessary, which was a great consolation to me, having had no time to prepare the church; for the students, having little or no regard for cleanliness, had left the house in such a state that we were obliged to work all that night to clean it.

The next day the first mass was said in the morning, and I sent for more nuns to come from Medina del Campo. My companion and myself remained there alone on the night of "All Saints." I tell you, sisters, that when I remember the fears of my companion, whose name was Maria de Sacramento, a nun older than I am, and a great servant of God, I am inclined to laugh. The house was very large and in great disorder, and contained many garrets. She could not help thinking of the students, because she imagined that as they were so unwilling to leave the house, some of them might be hid in it, which they could indeed have done very conveniently. We shut ourselves up in a room where there was some straw (which was the first kind of furniture I provided, when founding a house), because by having straw we had something to sleep on; and that night we were lent two coverlets. The next day, some nuns who

lived near us (whom we imagined we had displeased greatly) lent us coverlets also, and for our companions who were to come, and gave us alms: they were called the nuns of St. Isabel; and during all the time we remained in that house, they were exceedingly kind to us and charitable. When my companion saw herself enclosed in this room, she seemed somewhat more calm and quiet about the students, though she did nothing but look around, first on this side, and then on that, with much fear; and the devil endeavoured to heighten her apprehensions of danger, that so he might disturb me; for on account of the weakness of my stomach which I feel so much, a little thing is sufficient to trouble me. I asked her what she was looking at, since no one could enter our chamber? She answered: "I am thinking that if I should die here, what would you do alone?" If such a thing should happen, it would certainly be a painful case. She did indeed make me muse a little on the subject, and also made me afraid; for dead bodies (though I do not fear them) always give me a pain in my heart, even when not alone. And as the ringing of the bells increased my fear, for, as I have said, it was the night before "All Souls," the devil took the good opportunity of making us lose our thoughts on mere trifles; for when he perceives that we fear him not, he finds out other plans. I answered her: "When this shall happen, sister, I will think on what is to be done; at present, let me go to sleep."* As we had two bad nights, sleep soon expelled our fears. The next day some more nuns came, and then our fears immediately vanished.

The monastery remained in this house for about three years (I do not remember if it were four, as I have little remembrance of it). After some time I was commanded to return to the monastery of the

* "Hermana, de que eso sea, pensaré lo que he de hacer; aora dexeme dormir," &c.

Incarnation at Avila; for I would never leave any monastery until the nuns had been provided with a house of their own, convenient and enclosed, if I had my own will; and in this matter God has bestowed on me many favours, for in labours I have always delighted to be the first, and have procured everything necessary for their quiet and convenience, even to the smallest details, as if all my life were to be spent in that house; and thus I experienced great joy when they were doing well. But I keenly felt what these sisters suffered here, not because they wanted any support (for this I provided at the place where I lived, because the monastery was very inconvenient for receiving alms), but because the house was not healthy, on account of the excessive dampness and cold of the place; and as it was very large, it could not be remedied; and what was still worse, they had not the Most Blessed Sacrament, which, for women living in such strict enclosure, was a great affliction. But this did not affect them much, for they endured it with the joy they felt in praising our Lord; some of them even told me that it appeared to them an imperfection to desire another house, since they were very contented where they were, provided they had the Most Blessed Sacrament.

The superior afterwards seeing their perfection, and the misery they endured, being moved with compassion, commanded me to return here from the monastery of the Incarnation. The nuns had already agreed with a gentleman of this place to give them a house; but it was in such a state, that in order to make it fit for dwelling in, it was necessary to spend more than two thousand ducats. It belonged to a mayorazgo, and he agreed to let us live in it, though the license was not obtained from the king, telling us we might repair the walls; and we went to see the house, in order to know what was to be done, for experience had made me skilful in such things, and I persuaded Father Juan d'Avila to accompany me (he

is the person who, as I have said, used to accompany me in these Foundations). We set off in August; and though we made all possible haste, we stopped there till Michaelmas, which is the time when houses are usually let there; but with all the pains taken, still the house was far from being convenient; however, we had not engaged for the rent of the following year, for another person had it, and wished us to leave it as quickly as possible. We had almost finished whitewashing the church; the gentleman who sold us the house was absent, and some who wished us well told us that we did wrong in going so soon; but where necessity presses, advice is not received well, unless a remedy also be given.

We went on the eve of St. Michael's day, a little before day-break. It was already spread about that the Most Blessed Sacrament would be exposed on that day, and a sermon preached. Our Lord was pleased that on the very day we went, it rained so heavily towards evening that we had great difficuly in removing the things we wanted. The roof of the new chapel was built so badly, that the greater part of it let in the rain. I tell you, daughters, that on this day I found myself very imperfect, for the report being spread abroad, I knew not what to do but lament: and I said to our Lord, as if complaining, "that either He would not command me to undertake such works, or that He would provide a remedy for this necessity." The good man Nicolas Gutierez (with his usual cheerfulness, as if nothing was the matter) told me very calmly not to trouble myself so much, for that God would provide a remedy. And so He did; for on St. Michael's day, when the people were coming, it began to be fine, which excited in me great devotion; and I perceived how much better that blessed man had acted, by trusting in God, than I did by my trouble.

There was a great number of people, and music also we had; and the Most Blessed Sacrament was

solemnly set up. The house being in a good situation, the monastery began to be known, and the people to have devotion towards it: in particular, the Countess de Monte Rey, Doña Maria Pimentel, and another lady, the wife of the governor of the town, showed great favour to us. But presently, the next day (in order that our joy for possessing the Most Blessed Sacrament might be somewhat lessened), the gentleman came who owned the house, in such a passion, that I knew not how to act with him; and the devil managed him so, that he would not listen to reason; for we had performed all that we agreed upon, and telling him so availed but little. Some persons, however, having spoken to him, appeased him a little; but afterwards he became just as angry as before, and changed his mind, so that now I was resolved to leave the house. But he was not content with this, for he desired that the money should be immediately paid him. His wife (to whom the house belonged) wished to sell it, in order to portion out her two daughters; and upon this ground a license was requested from the king, and the money deposited in the hands of one whom he chose. The truth is, that although it is more than three years since, the purchase is not yet completed; nor do I know if the monastery will continue here (I mean in this house), nor how the business will end. What I do know is, that in none of all the monasteries which our Lord has founded of this first rule the nuns have undergone so great troubles. But those who are there bear (through the mercy of God) all things with the greatest joy. May His Divine Majesty grant that they may advance more and more; for, to have, or not to have, a good house matters but little: rather, it is a great pleasure to us, when we see ourselves in a house from which we may at any time be ejected, remembering that the Lord of the world had no house. To be in a house not our own has often happened to us (as may be observed in these Founda-

tions); and it is true, I never noticed any of the nuns to be grieved at it. May His Divine Majesty grant that we may obtain the eternal mansions, through His infinite goodness and mercy. Amen.

CHAPTER XIX.

HISTORY OF THE FOUNDATION OF THE MONASTERY OF OUR LADY OF THE ANNUNCIATION, IN THE YEAR 1571.

It was not two months after I had taken the house at Salamanca, when, on All Saints' day, I was importuned, in behalf of the auditor of the duke of Alva and his wife, to found a monastery in that place. I had no inclination to do so, because, the place being small, we should be obliged to have an income; and my desire was, that none of our monasteries should have it. Fray Dominico Bañez, who was my confessor, and of whom I have spoken in the beginning of these Foundations, and who happened to be then in Salamanca, chid me, and said, "That as the Council of Trent granted leave to have revenues, it would not be well to neglect founding a monastery in this place; that I did not see this circumstance could not prevent the nuns from being poor and very perfect," &c.

Before I proceed further, I will mention who was the foundress of this house, and how our Lord inspired her to found it. Her name was Teresa Layz, who founded the monastery of the Annunciation of our Lady of Alva de Tormes. She was the daughter of parents who were both noble and honourable. As their wealth was not equal to their ancestry, they dwelt in a town called Tordillos, about two leagues distant from Alva. It is a great pity that people should be so addicted to the vanities of this world, as to prefer enduring the want of instruction and other things in these small villages, by which instruc-

tion light is given to souls, rather than recede one iota from their punctilios (as they call honour), which bring such misery with them. Now her parents having had four daughters when Teresa de Layz was born, they were greatly afflicted, seeing that she also was a daughter. This is certainly a thing to be lamented, that men, not understanding what is best for them (as they are entirely ignorant of the judgments of God, and do not know the great advantages which may arise from having daughters, nor the great evils which may happen from having sons), should seem unwilling to leave the matter to Him who understands everything, and has created us all, but should rather kill themselves for that on account of which they should rejoice; and like people whose faith is asleep, do not advance forward by consideration, nor remember that it is God who orders this matter, and so all should be left in His hands: but as we are so blind not to do this, it shows great ignorance not to see how little good they derive from their murmurings and complaints. O my God! how differently shall we understand this our ignorance on that day when the truth of all these things shall be known; and how many fathers shall see themselves sent to hell on account of their sons, and how many mothers, on account of their daughters, shall see themselves taken to heaven!

To return now to what I was saying: things came to such a state, that considering the life of the infant of little importance, on the third day after her birth they left her altogether, no one heeding her from morning till night. One good deed they did, which was having the child baptized by a priest immediately after its birth. In the evening, a woman came who took some notice of her, and knew all that had passed; she ran to see if the child were dead, and with her some others, who had come to visit the mother, and who were witnesses of what I will now relate. The woman, taking the child in her arms,

and lamenting its lot, said: "What, my daughter, are you not a Christian?"* She said these words, as if complaining of the cruelty shown her. The child lifted up its head, and answered, "Yes, I am;" but spoke no more till the time when children usually speak. All who heard the infant were astonished; and from that time the mother began to love it and take care of it, and she often said she wished to live in order to see what God would do with this child. She educated her very well, and taught her all kinds of virtue.

The time being now come when her parents wished her to marry, she was unwilling to do so, for she had no desire; but happening to know that Francisco Velazquez (who, as her husband, is the founder of this house also) asked her in marriage, she determined to accept him, if her parents should mention the matter to her, although she had never seen him in her life. But our Lord saw it was proper, that so they might be enabled to accomplish this good work, which both of them have done for the service of our Lord. Besides being rich and virtuous, he loves his wife so much that in everything he endeavours to please her, and very justly so; for in her our Lord has abundantly given him all that he can desire in a married woman; for besides the great care she takes of her house, she is also so good, that when her husband took her to Alva (where he was born), and it happened that the duke's officers had assigned a lodging in her house to a young gentleman, she was so offended thereat, that she would not mix in the society of the house. But being young and very beautiful, in order that she might not be so good, the devil began to suggest bad thoughts to the young man, from which some evil might have come, had she not been so virtuous. Being aware of her danger, without saying anything to her husband, she asked

* "Y le dixó: 'Como, mi hija, vos no soys Christiana?' Alzó la cabéza la niña, y dixó: 'Si, soy.'"

him to remove her from the place: this he did, and took her to Salamanca, where they lived very happy and in the enjoyment of the goods of this world, he holding an office in which all desired to please him and to court him. But one thing alone grieved them exceedingly, which was, that God gave them no son; and in order that He might bestow one on them, great were the devotions and prayers she made; and never did she make any request, but that our Lord would grant her issue, that so when she died, her children might praise His Majesty; for it seemed to her a hard case that her family should cease in her, and after her days were ended that no one should praise Him. She told me that she never had any other object in desiring children; and she is a lady of great virtue, and so good a Christian, that very often she excites me to praise His Divine Majesty, in beholding His works and in seeing such a soul so desirous of continually pleasing Him, and who never ceases to employ her time well.

Having passed then many years with this desire, and recommending the matter to St. Andrew (who she was told was invoked in such cases), after having performed many other devotions, as she lay in bed one night she heard these words: "Do not desire children, for you will then condemn yourself." She was much terrified at these words; but she did not on this account leave off her desires, thinking that her object being so very good, why should she condemn herself? And so she continued, requesting our Lord to grant her this favour, and especially recommending herself to St. Andrew. Being once with this same desire (she does not know whether asleep or awake, but be this as it may), she knew the vision was good by the effects which followed. She seemed to be in a house, where in a court under a gallery was a well, and on the side of it she saw a meadow and verdure with white flowers, so exceedingly beautiful that she could not express what she

beheld. Near the well appeared St. Andrew, in the form of a very venerable and beautiful person; it gave her great pleasure to see him, and he said to her: "These are other children, different from those you desire." She was unwilling for the consolation to end which she experienced then; but it did not last long.

She clearly understood that it was St. Andrew who spoke to her, without any one telling her, and that it was the will of God a monastery should be built there: by this, one may understand that the vision was intellectual, as well as presented to the imagination, and that it could be no deceit or illusion of the devil.

First: it could be no illusion, because of the good effect produced, for from that moment she never more desired children; and she was so firmly convinced it was God's will, that she no more prayed for, nor desired to have children. She began accordingly to consider what steps she should take, for accomplishing the will of God. Another proof that it was no illusion of the devil may be given by the effects which followed, since whatever comes from *him* can produce no good; and yet the monastery is already erected, and in it our Lord is zealously served: and moreover, this happened more than six years before the monastery was founded, whereas the devil cannot know what is to come. Being, therefore, much affected by this vision, she said to her husband: "That as God had not been pleased to give them children, they had better found a monastery of nuns." As he was very good and loved her much, he was pleased with the proposal, and they began accordingly to deliberate where to found one. She wished it to be in the place where she was born; but her husband gave her so many good reasons against her proposal, that she saw a monastery would not do there. While this matter was under consideration, the duchess of Alva sent for Velazquez; and when

he came, she told him she wished him to return to Alva, in order to undertake an office in her house; he accepted it, though it was not so lucrative as that he held in Salamanca. As soon as his wife heard of it, she was greatly afflicted; for (as I have said), she abhorred the place: but being assured she should have no more lodgers, she was somewhat pacified, though sorry, because she liked Salamanca better.

Her husband soon purchased a house, and sent for his wife. She became greatly discontented. She was more so when she saw the house; for although it was in a good situation and spacious, it had not many rooms; all that night, therefore, she was greatly disturbed. The next morning, when she came into the court, she saw a well at the side of it, which appeared just like the one where she had seen St. Andrew, and everything was the same, neither more nor less: I mean the *place* was the same, for she did not see the saint, nor the meadow, nor the flowers, though they were impressed on her imagination.

As soon as she saw this vision she was terrified, and resolved to erect a monastery there, and was very content to remain in the place. Soon after, they both began to purchase some houses adjoining, until they had ground enough for their purpose. She was now much concerned about the particular Order she should choose, because she wished the nuns to be few in number, and very retired. Once, having mentioned the subject to two Religious of different Orders, who were very virtuous and learned, they both told her, "that it would be better to perform some other good work; and that nuns are for the most part discontented persons," &c. As the devil disliked the project, he wished to place obstacles in the way; and so he made it appear that the reasons they alleged were very good; and they, having persuaded her that it would not be proper to found the monastery (the devil also endeavouring to prevent it) made her afraid, troubled, and at last determined

not to found one; and so she told her husband of her intention, thinking that as such good persons said the foundation would not be proper, and their wish was to serve God, they might abandon their design. And so they agreed to give in marriage a nephew of theirs (her sister's son, whom she loved much) to a niece of her husband's, and to give them the greater part of their property, and with the rest to provide for the welfare of their own souls; for her nephew was very virtuous, and very young. In this resolution they both continued fixed and determined; but, as our Lord ordained otherwise, their resolution availed little, for scarcely had a fortnight passed by, when a fit of illness came on the nephew so suddenly, that in a very few days our Lord took him to Himself. This event extremely affected her, for she was afraid that her determination not to do what God had wished to be done was the cause of his death: she trembled also, remembering what happened to the Prophet Jonas for not having obeyed God; and so it seems God had punished her by taking away her nephew, whom she loved so much. From that day she resolved not to allow anything to prevent her from founding the monastery: her husband made the same resolution, though how to execute it they knew not. It seems that God then infused into her heart what is now done; but those to whom she related and described *how* she wished the monastery to be founded, laughed at her, thinking she would never obtain what she desired: her confessor, a Franciscan friar, and a learned and eminent person, afflicted her the most.

About that time it happened that this friar went to a certain place, where he heard some account of these monasteries of our Lady of Carmel which were then being founded. Having obtained every particular connected with them, on his return he told her he had now discovered how she might found the monastery she was speaking of, and which she desired

to erect, and he mentioned to her all that passed, and that she could treat with me on the subject; and so she did. We had a great deal of trouble in making our agreement, for I have always endeavoured that the monasteries I founded with revenues should have sufficient, so as to prevent the nuns from being obliged to go to their friends, or to any one else; but that all things necessary for diet and clothing should be given them in the house; and that the sick should be well attended to, since for want of necessaries many incoveniences arise. As to the erection of many monasteries in poverty without revenue, I have never wanted courage and confidence, being assured that God would never be wanting to them; but when I erect them *with* revenues (and these inconsiderable), everything fails me; and therefore I consider it better not to found them. At length they listened to reason, and gave sufficient money for the number; and moreover (which I highly esteemed), they left their own house to bestow it upon us, and went to another very wretched and inconvenient. The Most Blessed Sacrament was put up, and the Foundation made on the Feast of the Conversion of St. Paul, in the year 1571, for the honour and glory of God; and there I think He is greatly served: may He be pleased to advance it more and more.

I had begun to give some particulars concerning certain sisters of these monasteries, thinking that when these things came to be read, those who are now alive would not then be living, and that those who came after might be excited to carry on such just beginnings: but I thought afterwards that some one would be found to relate them better than I could, more in detail, and without the fear I have that others would consider me an interested party. I have, therefore, omitted many things which he who has seen and knows them cannot help considering miraculous, because they are supernatural. But of these I do not wish to relate anything, nor to men-

tion those favours which our Lord has granted through their prayers. In reckoning the years in which the foundations were made, I suspect some mistake, though I have used all possible diligence, for as I remember them I mention them (this does not matter much, for the dates may afterwards be corrected), according to the best of my memory; and if there be any mistake, the difference will be but little.

CHAPTER XX.

FOUNDATION OF THE MONASTERY OF ST. JOSEPH IN SEGOVIA.

I HAVE already mentioned how after having founded the monastery of Salamanca, and that of Alva, and before Salamanca had any house of its own, I was commanded by Father Pedro Fernandez (who was then Commissary Apostolic) to go for three years to the convent of the Incarnation at Avila; and how (seeing the necessity of the monastery at Salamanca) he commanded me to return there, that the nuns might dwell in a house of their own. Being one day there in prayer, our Lord bade me go and found a house in Segovia. This to me seemed impossible, because I could not go hence without a command; and I knew that Father Pedro Fernandez had no desire that I should found any more. I saw likewise that the three years not yet being finished, during which I had been commanded to remain in the monastery of the Incarnation, he had reason for not wishing any more to be founded. While thinking on this matter, our Lord told me to ask his leave, for he would grant it. He was then at Salamanca; and I wrote to him accordingly, to say that "since he knew that I was under a command of our Most Reverend Father-General, that whenever an opportunity presented itself in any place of founding a

monastery, I should not let it slip: and that now a monastery was permitted to be erected by the consent of the city and the bishop; that if his reverence allowed me, I would found a monastery." These words I made use of to satisfy my conscience, and I would rest very content and secure with whatever he should command." These were the words I used, more or less, and I told him also I thought he would do God a service thereby. It plainly appeared it was our Lord's pleasure, for immediately the Commissary Apostolic told me to found a monastery, and he gave me a license also, at which I wondered, considering what I knew of him in similar cases. From Salamanca I endeavoured to hire a house, for I afterwards learned from the Foundations of Toledo and Valladolid, that it was better to look out for a house of their own for them after possession had been taken, and this for many reasons. The principal was, because I had not a farthing to purchase a house; and possession being already taken, our Lord would soon provide for us. I also chose a more convenient situation. There lived here a lady, a widow, who had been the wife of a mayorazgo: her name was Doña Anna de Ximena. She once came to see me at Avila, and was a great servant of God, and her vocation had always been to be a nun. When this monastery was erected, she was accordingly admitted with her daughter, who had led a very good life; and for the trouble she had endured, both when married and a widow, our Lord gave her double pleasure in beholding herself now fixed in a religious life. Both mother and daughter had always been very retired, and eminent servants of God.

This good lady hired a house for us, and provided us with everything she saw necessary both for the church and ourselves: this I experienced by the little trouble I had myself. But (in order that there might be no Foundation without some affliction) besides my going there with a strong fever, want of

appetite, and inward afflictions of aridity and of an extreme darkness in my soul; and likewise many other corporal afflictions, the violence of which continues on me for three months, and during the half year I remained there, I was continually unwell, besides all these, an event happened which I will now relate.*

Although I had leave from the city and the bishop, I did not wish to enter the monastery except privately by night, on the Vigil of St. Joseph, and the next day being his festival, we set up the Most Blessed Sacrament. It was a long time since I had obtained the license; but living in the monastery of the Incarnation, and having another superior besides our most Reverend Father-General, I could not found a monastery (without his leave); I likewise had the bishop's license (who resided there when the city requested it) only by word of mouth, which he gave to a gentleman named Andres de Ximena, who did not trouble himself about having it in writing, nor did I think it was necessary; but I was deceived, for when the vicar came to know that a monastery had been erected there, he hastened to us immediately in great anger, and forbad mass to be said any more, and threatened to imprison a discalceate friar who offered it that morning, and who had come with Father Juan d'Avila, and another servant of God who accompanied me, named Antonio Gaytan.

This was a gentleman of Alva whom our Lord had called, after having for many years been immersed in worldly affairs, which he trampled under foot to such a degree, that he thought of nothing but how he could best serve God. Because mention will be made of him in the Foundations that follow (having greatly assisted me, and laboured much), I only wish to mention who he is; for should I relate his

* I have inserted these last few words, in order to complete the sense.—T.

virtues I should not end so soon. The virtue which promoted our cause the most was, his being so mortified, that there was never a servant who came with us that took so much trouble (where necessary) as he did. He is a man of great prayer, and our Lord has shown him so many favours, that what to others appears repugnant, delights *him*, and appears easy: and so are all the labours endured in these Foundations, for it clearly appears that God choses both him and Father Julian d'Avila for this object, though Father Julian assisted at the first Foundation. On account of such company, I believe that our Lord made everything prosper with me. Their discourse along the roads was always on God, instructing those who came with us, or whom we met, and thus in all ways they continued to serve His Divine Majesty.

It is proper, my daughters, that when you read these Foundations, you should know how much we are indebted to them (having without any self-interest, laboured so much for the blessings you now enjoy in these monasteries), that so you may recommend them to God, and they may derive some advantage from your prayers; and certainly if you knew the tedious days and nights they endured, and their difficulties in travelling, you would do this kind office very willingly.

The vicar would not leave our Church, without placing an officer at the gate, I know not for what purpose: he somewhat frightened those who were sent. After possession had been taken, nothing troubled me that afterwards happened: all my fears were *before*. I sent for certain individuals, relations to one of my companions, and who were the principal persons in the town, that they might speak to the vicar, and tell him I had the bishop's license. He knew this very well, as he afterwards acknowledged, but he wished we should have given him an account of ourselves; and I believe that if we had, it would

have been worse for us. At length, they made this agreement with him, that he would approve of the monastery, but that the Most Blessed Sacrament should not be kept there. This did not trouble us much; and here we continued for some months till a house was purchased, and with it we purchased also several lawsuits; for we had a long debate with some Franciscan fathers about a house which was bought near them, and another which the fathers de la Merced, and with the chapter, who had a rent upon it. O Jesus! how troublesome is it to contend with many opinions! When the contest seemed quite finished, it began again, because our giving them what they asked was not sufficient, for immediately some other difficulty arose, which in the relation seems to be nothing, but in the enduring it was very severe. A nephew of the bishop did all he could for us, being both prior and canon of that church; and a licenciate named Herrera, a great servant of God, also assisted us. At last, by giving the chapter a good sum of money, an arrangement was made. But we still were disputing with the fathers de la Merced, so that in going to the new house we had to pass very secretly; but when they saw us there (we went a day or two before Michaelmas), they thought it better to compound with us for money. The greatest affliction these obstructions gave me was, that I wanted not above seven or eight days, before completing the three years of my office as prioress in the monastery of the Incarnation; and at the end of this term I was obliged to be there.

Our Lord was pleased, however, that all things should be so well arranged, that no difference remained; and two or three days after, I went to the monastery of the Incarnation. May His holy name be for ever blessed, who has continually bestowed on me so many favours, and may all His creatures praise Him. Amen.

CHAPTER XXI.

At the time when (as I have mentioned) I was commanded to go to Salamanca from the monastery of the Incarnation, a messenger came to me (while at Salamanca), from the town of Veas, with letters for me from a lady of that place, and also from the priest, and some other persons, requesting me to come and found a monastery there, because they had already a house ready for it, and they wanted nothing but my presence for the Foundation.

I asked certain questions of the messenger, and he gave me a good account of the country, and justly so, for it is very pleasant, and the temperature is good. But considering the great distance there was between one place and the other, it seemed to me foolish to go there, especially as I could not go without leave from the Commissary Apostolic, who I knew was an enemy (or at least no friend) to any more monasteries being founded. I resolved therefore to answer, "that I could not found one," without saying anything else. But I thought afterwards that as the Commissary Apostolic was then at Salamanca, it would not be well to act without his advice, on account of the command laid on me by our Most Reverend Father-General, that I should not omit any opportunity of founding monasteries. When he read the letters, he sent me word, "that it would not look well to discourage those persons, with whose devotion he was much edified; and that I should send them word that as soon as they obtained a license from the council, I should hasten to found a monastery; but that I might be confident they would not be able to obtain leave, for he knew several persons who could not, for many years, procure a license

from the Knights;* in a word, that I should not return them an unsatisfactory answer." I sometimes think on this matter, and how when our Losd wills anything to be done, it comes to pass without our perceiving that we are the instruments, as was the case with Father Pedro Fernandez, who was the Commissary Apostolic; and thus, when they obtained the license, he could not deny it, and it was effected in this manner.

The monastery of the glorious St. Joseph in the town of Veas was founded on the Feast of St. Matthias, in the year 1573, the commencement of which was in the following manner, to the honour and glory of God. There lived in this town a gentleman called Sancho Rodriguez de Sandoval, of noble descent and very rich; his wife was a lady named Doña Catalina Godinez: among other children whom our Lord gave them were two daughters, who were the founders of this monastery. The elder was Doña Catalina Godinez, and the younger Doña Maria de Sandoval. The former was fourteen years old, when our Lord called her to His service; before this time, she was very far from abandoning the world; nay, she had so high an esteem of herself, that when her father offered her any match, she considered every one to be too inferior for her. Being one day in the chamber, near to the one her father was in, who had not yet risen, she accidentally happened to read the title that was placed above a crucifix: while she was reading it our Lord wonderfully changed her! She had been considering a little before on a match proposed to her, but too good for her, and she said within herself: "What a little thing contents my father, who thinks it good enough if I marry a mayorazgo!* I intend

* "De los comendadores." A commandador is a knight of a military order, who holds a commandery.

† This word has been explained before. It signifies one who has the rights of primogeniture.

the honour of my family shall begin in me." She had, however, no inclination to marry, as it seemed to her a mean thing to be subject to any one; nor did she know whence her pride arose. But our Lord knows well how to apply a remedy: may His Majesty be blessed for ever. When she read the title, she seemed to have received great delight in her soul, to understand the truth, as if the sun should shine in a dark room; and with this light she fixed her eyes on our Lord hanging on the cross, and shedding His blood; and she then considered how ill He was treated, His profound humility, and how different a path she was walking along on account of her pride.

In these considerations she remained for some time, as our Lord held her in a rapture, wherein He gave her a true knowledge of her own great misery, and a desire that all men should know it. She was then seized with so ardent a desire of suffering for God, that she even wished to suffer what the martyrs endured; and this was joined with such a deep sense of humility and hatred of herself, that if she could have done so without offending God, she would have been content to be esteemed an abandoned character, that so all might abhor her: and so she began to despise herself, being filled with the desire of doing penance, which afterwards she really performed. She made a vow of poverty and chastity on the spot; and was so desirous of being subject to another, that for this object she would have been glad to be transported to the country of the Moors.

All these virtues continued in her, so that it was quite clear they were supernatural favours of our Lord, as will hereafter be related, that so all may praise Him. Blessed be Thou, O my God! for all Eternity, who in one moment didst dissolve a soul, and again didst remodel it! What is this, O Lord? I would ask here the question the apostles asked,

when Thou didst heal the blind man, saying unto Thee: "Did he, or his parents, sin?" and so I ask, who merited so great a favour? Not she, for we have already mentioned what kind of thoughts Thou didst draw her out of, when Thou re-modelled her soul. O Lord, how great are Thy judgments! Thou knowest what Thou dost, and I know not what I say; for Thy works and judgments are incomprehensible. May Thou be for ever glorified, for Thou canst do great things; if Thou couldst not, what would become of me? But had not her mother some part herein? As she was such a good Christian, it is possible Thy Majesty did think meet, that in her lifetime she should see such great virtue in her daughters. Sometimes I consider that Thou bestowest the like favours on those who love Thee, and are so kind to them as to give them the means of serving Thee.

While musing on this vision, so great a noise was made over the room where she was, that it seemed the whole house had fallen down; and it appeared to come from that corner of the room where she was standing; she heard also loud bellowings, which continued for some time. Her father, who was in the next room (and, as I said, had not yet risen), was so much terrified that he began to tremble; and throwing his night-gown around him as one distracted, he took his sword and entered the chamber where his daughter was, asking her: "What was the matter?" She answered, "she saw nothing." Her father, looking into another room behind this, and seeing nothing, told his daughter to go to her mother, and commanded her not to let her daughter be alone any more, telling her what he had heard. By this we can understand how angry the devil is, when he sees a soul snatched from his power, which he considers as his own: but as he is such an enemy to our good, I am not astonished that he should be so enraged, (seeing our merciful Lord bestows so many favours together); and that he should manifest his resent-

ment in this manner, because he knew well that by the treasures which this soul possessed, he would lose many other souls, which he considered as his own. I am convinced within myself, that our Lord never bestows such wonderful favours without giving more to others than to the person herself. She never spoke of these favours, but continued ardently desirous to enter some Religious Order, and she earnestly requested leave from her parents, but they would never give their consent. At the end of three years, during which she had earnestly begged their consent, but could not obtain it, on the Feast of St. Joseph, she put on a plain and modest habit, and acquainted only her mother with what she had done (whom she could easily have induced to let her become a nun); but she did not dare to mention it to her father. Thus habited, she went to church, in order that the people seeing her in this dress, her parents might not take it away from her, though she suffered much on account of it. During these three years she kept particular hours for prayer, and mortified herself in everything she could, as our Lord directed her.

She often went into a yard, and wet her face, exposing it afterwards to the sun to disfigure herself, that so no one might desire her in marriage, for she was exceedingly troubled and importuned about it. She was so averse to command any one (though she had the management of her parent's house), that after ordering the servants to do something (for she could not act otherwise), she watched till they were asleep, and kissed their feet, being annoyed that they, who were her betters, should serve her. Being employed during the day by her parents, she spent all the night in prayer, instead of sleep; and often she took so little sleep as seemed impossible, had she not been supernaturally strengthened. Her penances and disciplines were numerous, because she had no one to direct her, nor did she mention them to any

one. Among other things, she wore, one Lent, next her skin, her father's coat-of-mail! She went into some retired place to pray, where the devil troubled her with remarkable deceits: many times she began her prayers two hours before midnight, and did not reflect on it till morning.

In these exercises she spent about four years: and as she was to serve our Lord in greater things, He began to send her many most grievous and painful diseases, such as fevers, dropsy, beating of the heart, and a cancer, which was obliged to be cut; she endured these maladies for seventeen years, during which period she was nearly always unwell. In the fifth year of her sickness, her father died; and her sister, about a year after, being fourteen years old, made a great change, and put on also a plain and modest habit, though before she was fond of dress: she likewise began to give herself to prayer, and their mother encouraged all their good exercises and desires. Being ladies of noble extraction, they employed themselves in the meritorious and pious labour of teaching little girls to embroider and to read, and without any payment; their only object was to teach them their prayers and catechism. Their labour did much good, and many came to them in whom may be seen at this day the good habits they learned when young. However, their pious undertaking did not last long, for the devil, being displeased with so good a work, persuaded the parents of the children that it showed meanness and littleness of mind to allow their children to be taught gratis. This, joined with their frequent infirmities, made them break up the school.

Their mother died five years after the death of their father; and since Doña Catalina's vocation was always to be a Religious, but she could not obtain their consent, now she resolved immediately to become one. But as there was no monastery in Veas, her friends advised them, that as they had sufficient

to found a monastery, it would be doing our Lord a greater service to found one in their own town. But as the place belonged to the Order of St. James, a license was necessary from the Counsellor; and so they endeavoured to procure it. But it was so difficult a matter to obtain it, that four years were spent in many troubles and difficulties and expense; but till a petition was presented to the king himself, all their labour was of no avail. But the difficulty was so great, that her relations told her it was in vain to hope she would succeed. And as she was almost continually confined to her bed on account of her great infirmities (as I have mentioned), they told her that no monastery would admit her as a nun. She answered that if within a month our Lord gave her health, she would know by that sign His Divine Majesty was pleased a monastery should be erected, and that she herself would go to court to obtain the license. At this time, she had kept her bed more than half a year; and for about eight years before, she was hardly able to stir out of it, during which period she had a continual hectic fever, phthisic, dropsy, with an inflammation of the liver so violent, that it burnt her exteriorly, even her shift, a thing apparently incredible; but I inquired about the truth from the physician who attended her, being extremely astonished myself. Besides all these afflictions, she had the running gout and the sciatica.*

On a Saturday, being the Vigil of St. Sebastian, our Lord gave her such perfect health, that she knew not how to conceal the miracle from being known. She says that when our Lord wished to cure her, He gave her such an inward trembling, that her sister thought she was on the point of death; and immediately she perceived in her body a most wonderful change, and in her soul (she says) she perceived another change, so much was she

* Pains in the hip-bone.

altered for the better. Her health gave her very great pleasure, as it enabled her to continue the business of the monastery, for she paid no regard to the suffering. From the commencement of God's calling her, He inspired her with such a detestation of herself, that her afflictions appeared nothing to her. She says she had such a vehement desire of suffering, that she implored of God, with all her heart, to exercise her therein in every possible way. His Divine Majesty did not fail to accomplish her wish, for during those eight years they bled her more than *five hundred* times, besides many scarifications* the marks of which she still has in her body. Some they put salt into, the physician telling her it was good in drawing out the venom of the pain from the side: this torment she endured more than twenty times; but what is still more wonderful, as soon as the physician prescribed one of these remedies, she longed for the hour to come of applying it, without any fear whatever; she even encouraged the physicians in their cauteries, many of which they applied for her cancer, and on other occasions. She said that what made her desire them, was to try if the desires she felt to be a martyr were *real*. When she perceived her health so suddenly restored, she consulted with her confessor and doctor about a change of place, that so they might publish that change of air had cured her. But they refused; nay, the doctors themselves published the miracle; for they had already pronounced her incurable, because she threw up blood so corrupt, that they asserted it was part of her very lungs. She remained three days in bed, because she did not dare to get up, lest the miracle might be discovered; but her endeavours were of little avail; as her sickness could not be hid, so neither could her recovery. She told me that in the preceding August, being one

* Incisions in the flesh.

day in prayer, she begged of our Lord either to take away from her this vehement desire which she had of becoming a nun and founding a monastery, or to give her the opportunity of erecting it. With great certitude she was assured, that she would shortly be well, and that in Lent she would be able to obtain a license. And she also says that during all this time (though her infirmities increased greatly upon her), yet she never lost the hope our Lord had given her, of doing her this favour; and although twice they gave her extreme unction, and once she was so near dying, that the physician said they need not go for the holy oils, because before they came she would be dead: yet she always had confidence in our Lord, that she would die a nun. I do not mean that in the time between August and the Feast of St. Sebastian she was anointed twice, but before. Her brothers and relations—(when they saw the favours and miracle our Lord had done her in restoring her health so suddenly) did not dare any longer to hinder her departure, though they considered it foolish. She staid at court three months, but could do nothing. At length she presented her petition to the king, who being informed that a monastery was to be of the Carmelite order, gave her leave immediately.

In succeeding with this Foundation, it appeared clear that she had already treated on the matter with God, who was pleased that her superiors should give their consent, who were so far distant, and the revenue was very small. What His Divine Majesty wills, must be accomplished. The nuns came in the beginning of Lent, in the year 1574, and were received by the people with great solemnity and joy, and with a procession. The joy was general: even the children showed it was a work wherein our Lord would be served. The monastery was founded (being called St. Joseph del Salvador)—the same Lent, on the feast of St. Mathias.

The same day the two sisters took the habit with great joy. Doña Catalina became every day more healthy, her humility, obedience, and desire of being despised, clearly proving that her wishes to dedicate herself to the service of our Lord were real: may He be glorified for ever and ever.

This sister told me (among other things) that, almost twenty years ago, she went to bed one night desiring to discover the most perfect religious Order that was on earth, so as to become a nun in it; and she began to dream (as she thought) that she was going along a very narrow path, in the greatest danger of falling every moment into certain deep precipices which appeared before her; and she saw a discalceate friar (seeing afterwards Fray Juan de la Miseria, a lay brother of our Order who came to Veas while I was there, she said he appeared to be the same person whom she beheld in her dream), who said to her, "Sister, come along with me;" he took her to a monastery which had many nuns, but there was no light except that which came from some candles which they held lighted in their hands. She inquired what Order they belonged to. All were silent, but they lifted up their veils, and smiling showed her their cheerful countenances. She assures me, that she saw the same countenances as now she sees the sisters have, and that the prioress took her by the hand and said, "Daughter, I wish you to be here," showing her at the same time the rules and constitutions. When she awoke from her dream, she was so full of joy, that she seemed to have been in heaven, and she wrote down what she remembered of the rule. For a long time she did not mention the matter either to her confessor or to any one else, and she met with no one who could give her any information respecting this Order.

There came soon after a father of the Society, who knew her desires, and to whom she showed what she wrote, telling him "that if he could find out this

Order, she would be willing immediately to enter it." The father had some knowledge of our monasteries, and told her it was the Order of Our Lady of Carmel, though he did not give her such particulars as to make her understand this, but mentioned only the monasteries I was founding. She immediately sent a messenger to me (as I have already mentioned). When my answer came to her, she was then so unwell that her confessor told her to be composed, for that though she were even admitted into a monastery, they would send her away; and how much more would they *now* refuse to take her. At these words she was extremely afflicted, and turning to our Lord with earnest desires, she said: "O my Lord and my God, I know Thou art He who canst do all things! O life of my soul! either take away, then, these desires from me, or give me the means of accomplishing them." These words she spoke with the greatest confidence, beseeching our Blessed Lady, by the grief she felt when she saw her Son dead in her arms, to intercede for her. She then heard a voice in her interior, saying to her: "Believe and hope that I am He who can do all things. Thou shalt recover thy health, for He who had power to prevent so many diseases—all of them mortal—from taking away thy life, can more easily remove them." These words, she said, gave her so great courage and certainty, that she could not doubt of the accomplishment of her desires, though many other infirmities oppressed her, till our Lord gave her health, as I have mentioned. Truly, that which she endured seems incredible, had I not learned the particulars myself from the doctor, from those who who were in the house, and from other persons; otherwise (as I am so wicked) it would not have been much to suppose there was some *exaggeration* in the matter.

Though she is now infirm, yet she has her health so as to observe the rules, and is very obedient and

cheerful, and in everything so humble (as I have said) that she incites all of us to praise our Lord. Both of them gave their whole estate to the Order (without any conditions), so that if we had never wished to receive them as nuns, they could not have claimed any premium. They are so disengaged from their relations and country, that they always have a great desire to be at a distance from them, and they importune their superiors to be removed, though their obedience is so great, that on this account they live contentedly where they are. It was by obedience that one took the veil, for she could not be persuaded to be a choir nun, but only a lay sister, till I wrote to her saying many things, and chiding her because she wished something different from what the Father Provincial wished; that this was not the way to greater merit, with other things which I said, treating her rather roughly; but in this way of speaking she finds the greatest delight: her consent was hereby obtained, much against her will. I know nothing in this soul which is not pleasing to God, and all the nuns are of the same opinion. May His Divine Majesty guide and direct her, and increase those virtues and graces He has given her, for His own greater honour and glory. Amen.

CHAPTER XXII.

FOUNDATION OF THE MONASTERY IN SEVILLE.

BEING in the town of Veas, expecting a license from the Council of Orders for the foundation of the monastery at Caravaca, a father of our Order of Discalceate Friars came to see me there, whose name was Fray Geronimo Gratian de la Madre de Dios. A few years before, he had taken the habit when at

Alcalá; he was a man of great learning, judgment, and modesty, and during all his life was so distinguished for his virtues, that it seems our Lady had chosen him for the good of this Primitive Order. When he was at Alcalá, he was very far from thinking of taking our habit (though not of being a Religious), because though his parents had other intentions, on account of being in high favour with the king, and by reason of their son's distinguished abilities, yet he was far otherwise inclined.

His father, however (who was the king's secretary), desired he should use his pen in his office of secretary; but being very young, he disliked the office so much, that by his tears he obtained leave to study and learn divinity. He endeavoured to enter into the Society of Jesus, and would have been admitted, but on a certain occasion the fathers advised him to wait a few days longer. He told me, that all his amusements and pleasures did nothing but torment him, because he thought those were not the safe way to heaven. He constantly observed the hours of prayer, and his recollection and modesty were extremely great.

About this time a great friend of his, named Fray Juan de Jesus, a doctor, too, entered into our Order of the monastery at Pastrana. I know not whether it was on this occasion, or from his undertaking to write about the greatness and antiquity of our Order, that he began to have an inclination for it. It gave him such great pleasure to read anything connected with the Order, and to verify what he read by the testimony of grave authors, that many times he scrupled about interrupting his study of other things, by not being able to leave off studying our history; his hours of recreation even were devoted to it. O the wisdom and power of God! how unable are we to escape doing His will! Our Lord was clearly sensible what great need we had of such a person, to carry on the work which His Divine Majesty had

commenced. I often praise Him for the favour He hath shown us herein; for if I had asked His Divine Majesty for such a person, who at first might regulate all the affairs of our Order, I could not have asked for a better than the one His Majesty gave us. May He be blessed for ever.

Being then far from the intention of taking this habit, he was requested to go to Pastrana to speak with a prioress in one of our monasteries (which as yet was not removed) about admitting a person into it. What wonderful means the Divine Majesty takes! for had he been resolved to go there and take the habit, he would perhaps have met with so many to oppose him, that he never would have taken it. But the Blessed Virgin, our Lady (to whom he is exceedingly devout), wished to reward him by bestowing her habit on him. And I think she was instrumental in prevailing on God to do him this favour; and the same glorious Virgin was also the cause of his taking the habit, and of being so much inclined to our Order. She was unwilling that one who desired to serve her so much, should want an opportunity of putting his design in execution; for she is always accustomed to bestow favours on those who desire to put themselves under her protection.*

When only a child in Madrid, he often went to an image of our Lady, to which he had great devotion (I do not remember where it stood), and whom he was accustomed to call his beloved, and he frequently visited this image. She obtained from her Son that purity in which he always lived. He told me once, "that sometimes she appeared to him with her eyes swollen with weeping, on account of the offences committed against her Son." Hence arose within him an impetuous desire for the welfare of souls, and a very great sorrow† when he saw God offended.

* "Es su constumbre favorecer à los que de ella se quieren amparar."

† "Y un sentimiento (quando vía ofensas de Dios) muy grande."

He is so strongly impressed with this desire of doing good to souls, that whatever labour it may cost him, all seems little, if he thinks he can do a benefit to any one. This I have seen by experience in the many troubles he has endured.

The Blessed Virgin then brought him to Pastrana, he thinking that he was going there to procure the habit for one who desired to be a nun; but God conducted him there to give it to him. O! how wonderful are the secrets of God! And how (without our wishing or intending it) He goes on disposing us for receiving such favours! Thus did He repay this man for the good works he had done, and for the good example he had given, and the great desires he had for serving His Glorious Mother; for indeed His Majesty will always repay such desires by bestowing great favours. Having arrived at Pastrana, he went to speak with the prioress about admitting the person to be a nun; but it seems he rather treated with her about her obtaining from our Lord his own entrance into the Order. As soon as she saw him, his demeanour pleased her much; insomuch so, that for the most part, those who speak with him love him (which is a special favour from our Lord), and he is also extremely beloved by all his inferiors, both men and women. For though he leaves no fault unpunished, and in this point he is very particular, having a regard for the welfare of the Order; yet he does everything with such sweetness and mildness, that it seems no one can complain of him. As then both the prioress and the other nuns were exceedingly pleased with him, they were extremely desirous he should enter the Order. The prioress told the sisters how important such a thing would be to the Order (for there were then very few, or none such as he), that so they might all beseech our Lord not to let him go away without his taking the habit. The prioress herself is a very great servant of God, and hence I think her prayers alone would be heard by

His Divine Majesty: how *much more* the prayers of so many devout souls that were living there! They all took up the matter very earnestly, and with fasting, discipline, and prayers, they continually besought His Divine Majesty; and at length He was pleased to grant us this favour. When Father Gratian went to the Monastery of Friars, and saw so much devotion, and opportunities for serving our Lord (and above all, that it was the Order of His glorious Mother, whom he desired so much to serve), his heart began to be moved, not to return to the world again. And though the devil suggested many difficulties; and in particular the grief which this step would cause his parents, who loved him much, and had great hopes he would be of great assistance to their children (for they had many); yet leaving this care to God, for whose sake he abandoned all things, he determined now to become a devout servant of our Lady and to take her habit; and accordingly it was given him, to the great joy of all, and especially of the prioress and nuns, who gave great thanks and praises to our Lord, thinking that God had done them this favour on account of their prayers. He spent his year of probation with such humility, that he seemed to be one of the lowest novices. At one time his virtue was especially tried, for as there was then no friar, a superior was appointed who was very young, and without learning or abilities, or prudence for governing; neither had he any experience, as he had been only lately admitted into the Order. It was a very strange thing to see how he governed the Religious, and the mortifications he imposed upon them: every time I think on the subject, I am astonished how they could have borne with him: the Divine Spirit was necessary to enable them to bear this trouble. But it was afterwards discovered that he was extremely subject to melancholy, so that wherever he went (even as a subject), he gave trouble; how much more when he was in command! for this

melancholy had gained great power over him. He is, however, a good religious man, and God sometimes allows the error to happen of putting such persons in authority, in order to perfect the virtue of obedience in those He loves: and so it was here. In recompense for this trial, God bestowed a very wonderful light in matters of obedience on Father Hieronimo, that so he might teach this virtue to his subjects, as one who had made so good a beginning in the exercise of it. And that he might not want experience in everything we stood in need of, he had most grievous temptations three months before his profession: but (like a brave captain, who was to be one of the sons of our Lady), he manfully defended himself against them; and the more the devil pressed him to take off the habit, so much the more did he resolve not to do so, but rather to take the vows. He gave me a certain treatise which he wrote during these violent temptations, and from this I derived great edification, by which I clearly saw the strength God had given him.

It may seem impertinent he should communicate to me so many particulars connected with his soul; but perhaps our Lord allowed it, that I might insert them here, to the end He might be praised in His creatures, for I know that neither to his confessor nor to any one else did he declare so much. Sometimes he might think (on account of my age and what he had heard of me), that I had some experience in these matters. In discoursing about several other things, he related to me these and other matters, which I do not intend to mention, in order not to be too long. I have been very short, in order that should these words ever come at any time to be read by him, they may not displease him. I could not do less than I have done, nor forbear mentioning one, who has been so instrumental in the restoration of our primitive rule. For (though he was not the first who began it), yet the time was when I could

sometimes have been angry that the work had begun, had I not had so great confidence in the goodness of God (I speak of the houses of the friars; for as regards those of the nuns, they have up to this time always gone on well); but the houses of the friars, though they did not go on badly, yet they had within them the principle of falling very soon, because having no provincial of their own, they were governed by the Fathers of the relaxed Rule. Those who were able to govern (such as Fray Antonio de Jesus, who began the reformation) were not approved nor supported, neither had they given them any particular constitutions by the most Reverend Father-General. In every house they did as they liked; and until they lived and were governed by themselves, they endured great troubles; for some liked one thing, others like another, and this state often gave me much pain. All this, however, our Lord remedied, by means of Father Hieronimo de la Madre de Dio; for they made him Commissary Apostolic, and gave him authority and command over monks and nuns of the Discalceate Order. He also drew up "Constitutions" for the friars (we nuns had them already from our most reverend father), by virtue of the apostolic authority he had, and by his other excellent qualities which our Lord had given him, as I have already mentioned. The first time he visited them, he put everything in such excellent order, that it was quite clear he was assisted by His Divine Majesty, and that our Lady had chosen him for the good of her Order, whom I humbly entreat to obtain of Her Son continual favour and grace, that he may advance still more in His service. Amen.

CHAPTER XXIII.

THE HISTORY OF THE CONVENT OF ST. JOSEPH'S IN SEVILLE IS CONTINUED.

WHEN I said that Father Hieronimo Gracian came to Veas to see me, we had never seen each other before, though I greatly desired it: sometimes I wrote to him. I was extremely glad when I heard he was come, because I had a great desire to see him, on account of the good reports that were given me concerning him. And much more did I rejoice when I began to speak with him, for it seemed to me that those who had recommended him did not know his worth sufficiently. And as I was so overpowered with trouble, it seemed to me that our Lord, by sending him, represented to me the benefits which, by his means, were to happen to us. And thus at this period I experienced such excessive joy and comfort, that I indeed wondered at myself. He had no commission then, except only for Andalusia; but being at Veas, the nuncio sent for him, and made him commissary over the Discalceate monks, and nuns of the province of Castile. The joy which my soul felt was so great, that I could not content myself with giving thanks to our Lord at that time, and I would joyfully have done nothing else.

About this time, the license came for founding a monastery in Caravaca, which was different from what my design required; it was therefore necessary to have recourse to the court for a remedy. I disliked staying so long at Veas, and desired to return to Castile, having written to the foundresses by no means to establish the monastery, except certain particulars—wanting in the license—were obtained, and thus it was necessary to apply to court. Fray Hieronimo being there (to whom that house was to

be subject) because he was commissary of all the province of Andalusia), I could do nothing without his consent, and so I treated on the business with him. It appeared to him the best that I should go hence, and the Foundation of Caravaca be deferred a little, and also that the Foundation of a house in Seville would do a great service to God: and this undertaking seemed to him very easy, because some rich and powerful persons had requested it, who promised to give a house immediately for the purpose. Moreover, the archbishop of Seville, who was greatly in love with the Order, would, it was thought, do us great service; and so we agreed I should go to Seville with the prioress and nuns I had intended for Caravaca. I have always refused to erect monasteries of our Order in Andalusia, for certain reasons; for when I went to Veas, had I known it was in the province of Andalusia, I should on no account have gone there. But there was a mistake, for though the town is not in Andalusia (which begins, I think, four or five leagues further on), yet it is near the province. As soon as I perceived it was the wish of my superior, I immediately submitted. This is a grace which our Lord has bestowed on me, as I think the superiors acted rightly in everything, though I had resolved on another Foundation, and had also very powerful reasons for not going to Seville.

We immediately began to make preparations for the journey, because the weather had become very hot. Father Gratian, the Apostolic Commissary, departed, being sent for by the Nuncio, and we travelled towards Seville with my good companions, Father Julian d'Avila, Antonio Gaytan, and a Discalceate friar. We went in waggons,* closely covered, which was always our mode of travelling, and when we came to our inn, we took a chamber, whether a

* "En carros muy cabiertas." Carro is a cart or waggon, with two wheels, for carrying luggage, &c.

good or a bad one, just as it happened, and at the door a sister was placed, to receive what we stood in need of; those who came with us did not reside there. By making haste, we arrived at Seville the Thursday before Trinity Sunday, having endured extreme heat on the road, for (though we did not travel on festival days), I tell you, sisters, that when the sun poured his rays on the waggons, it was like going into purgatory to be in them. Sometimes by thinking on hell, and at other times by considering that something was done and suffered for God's sake, the sisters went on with great joy and content; for the six nuns who came with me were such souls, that I thought I could venture to go with them to the country of the Moors, and they would have had the courage (or rather, our Lord would have given it to them) to suffer for Him, for such were their discourses and desires. They were also greatly exercised in prayer and mortification; for having to live so remote, I endeavoured to have such persons as seemed most fit for this purpose; and all this was necessary, considering what trials they afterwards endured, some of which (and these the greatest) I will not relate, because they might refer to some person in particular.

One day before the Feast of Pentecost, our Lord sent the sisters a great affliction, which was, giving to me a violent fever; I believe that their cries to God were the cause why it did not continue, for I never had a fever in my life which did not last much longer. It was however so violent, that I appeared like one frantic. They brought me water, but it was so warm on account of the heat of the sun, that it refreshed me but little. I will not omit mentioning the bad lodging I met with in this affliction, which was a little chamber next to the roof, without any window; and when the door was opened, the room was quite filled with the sun. You must observe that the climate is *not* like that of Castile;

but the heat is much more intolerable. They made me lie on a bed, though I would have preferred the floor instead, because one part of the bed was so high and the other so low, that I knew not how to remain in it, for it seemed all made of sharp stones. What a thing sickness is! When we are in health, it is easy to suffer every affliction. But I thought, at least, it would be better to get up and proceed on our journey, esteeming it preferable to endure the heat of the sun on the road, rather than in that little chamber. What will become of the miserable souls in hell? They can never change from place to place, for if they could, it would be some small comfort to them. Sometimes I have felt a very violent pain in one part of my body, and though I had another equally violent pain in another side, yet I received some ease by merely changing my position; and so it happened in this case. My sickness gave me no uneasiness (as far as I remember): the sisters suffered much more than I did; but our Lord was pleased the sickness should not last longer than that day.

Proceeding a little farther on (I do not know if it were two days' journey), another accident happened which gave us some little trouble. Having to pass by boat over the Guadalquivir, it was impossible at the same time to follow the rope for conveying over the waggons: but we were obliged to wind about the river, though the rope gave us a little help in this respect. But it happened (I know not how), that those who were holding the rope on the other side let it go, so that the boat went down the river without rope or oars. But our men laid hold of the rope, and with all their strength they tried to stop it: the stream, however, was so strong, that they were thrown down. All then cried aloud, and we began to say our prayers. The boatman excited my compassion more than the danger itself, seeing him in so much trouble; and his son also gave me great edification, which I shall never forget: he seemed to be

about ten or eleven years old, and appeared so extremely grieved to behold his father in such trouble, that he made me praise our Lord for such filial love. A gentleman beheld what happened from a castle that was near; and being moved with compassion, he sent some one to help us. But as His Divine Majesty always unites mercies with afflictions, so did he here also; for the boat happened to turn on sandy ground, where was little water, and thus a remedy was provided. But afterwards we should not have known our way (as it was night-time), did not the person who came from the castle serve us as a guide. I did not think at first of mentioning these adventures, for they are of little consequence; I could relate many more accidents we endured on the journey, but I know well I have been tedious in enlarging on these I have mentioned.

But a much greater trouble than any I have related, happened on the *last** day of the Octave of Pentecost. We made great haste to reach Cordova in the morning, in order to hear mass without any one seeing us; and for the more secrecy we were directed to a church that stood beyond a bridge. In order, however, to pass over, we were obliged to have a license from the governor, and this we had not obtained; and before we could procure it, we had to wait more than two hours, because the governor had not yet risen. In the meantime, several came round the waggon to see who was inside. This circumstance gave us little uneasiness, for they could not see us, as we were well concealed. When the license came, we found the waggons could not pass through the gate of the bridge, so that it was necessary to have the wheels sawed, and in doing this, somehow, another hour was spent. At length, when we arrived at the church, where Father Julian D'Avila was to say mass, we found it full of people, as it bore the

* "El postrér dia." Mr. Woodhead translates it "the first day," by some mistake, perhaps in the press, or in the edition he used.

name of the Holy Spirit* (which we were not aware of), and there was a great festival celebrated, and also a sermon delivered. When I perceived how we were situated, I was greatly troubled; and, in my judgment, it would have been better to have departed without hearing mass, than to have entered amongst such a concourse† of people. Father Julian D'Avila thought otherwise; and as he was a theologian, we followed his opinion, though the rest of my companions would, perhaps, have followed mine, which would have been quite wrong, though I know not if I should have relied on my own judgment alone. We alighted near the church; and though no one could see our faces, because we always wore large veils before us, yet the fact of being seen with them, and with the white mantles we wear, together with our sandals, was sufficient to cause some curiosity and commotion in all the people. The sudden palpitation this caused in me was enough to remove the fever I had, which certainly must have caused great trouble not only to myself, but to every one else. On our entering the church, some good man met me, and undertook to make a way for us through the crowd. I begged of him to conduct us to some little chapel, and he did so: he locked the door, and did not leave us till we left the church. A few days after he came to Seville, and told a father of our Order, that for the kind office he had done us, he thought God had granted him the favour of having a great estate left him, which he had never dreamed of. I tell you, daughters, that though this accident may appear to you to be a mere trifle, yet to me it was one of the worst difficulties I ever met with, for the throng of people was just the same as if so many bulls had broken in; therefore I longed to leave that place, though I should not have wished to do so, as we had to pass through the place where the

* "Porque era la vocacion del Espiritu Santo," &c.
† "Entrar entre tanta barahunda."

people were keeping their feast-day: but we took a road under a bridge.

Having arrived at Seville, and gone to the house which Father Mariano (according to my direction) had hired for us, I thought that now all was accomplished, because the archbishop greatly favoured the Discalced friars, and had sometimes written to me, expressing much kindness towards me; but yet all this did not protect me from enduring great trouble, because such was the will of God. The archbishop was strongly opposed to the foundation of convents for nuns without revenue; and he had reason. The evil was (or rather I should say, it was our good), that if they had told him before I set out on the journey, I am confident he would not have given leave, and no monastery would have been erected. But the Father-Commissary and Father Mariano (who were delighted at my coming), thinking that my arrival would be the means of doing him great service, did not tell him previously of my intention; and thus, as I was remarking, might have committed a great error, though they intended only good thereby.

In all the other monasteries I erected, the first thing I did was to procure a license from the bishop (as the Holy Council of Trent enjoins). But in this case we not only took the license for granted, but (as I was saying) thought we did him a great service (as indeed it was). This I learned afterwards: but it was indeed our Lord's good pleasure that I should make no Foundation without great labour on my part, some in one way, some in another.

Having come, then, to the house which (as I have said) we had hired, I thought of taking possession immediately, as I used to do, in order that we might commence the Divine office. Father Mariano, however, who was present, desired me to wait a little longer (he would not tell me particulars, lest he

might give me uneasiness): but the reasons he gave not being sufficient, I perceived where the difficulty was, viz., in the archbishop refusing to grant the license: and so he told me that he considered it best the monastery should be founded with a revenue; such was the sense of his words, though I remember not exactly what he said. At last, he told me he did not wish to give a license for the foundation of a monastery for nuns: nor since he had been archbishop (he had already been archbishop for many years, and before had been archbishop of Cordova; he was likewise a great servant of God) had he ever granted such a license to any one, especially for a monastery founded in poverty; he would not grant it. This was the same as saying, that no monastery should be erected. On the one hand, I disliked this proceeding because it was in the city of Seville, and though I was able to found a monastery, yet some were founded without rents, except in small places where the sisters could not otherwise be supported. On the other hand, I saw I had but one farthing left out of the expenses of our journey, having brought nothing with us except what clothes we had on us, and some tunics and coverings for the head, and what was necessary to cover us well in the waggons; as those who came with us were to return, we were obliged to borrow some money. A friend whom Antonio Gaytan knew there lent us some, and Father Mariano procured some more for furnishing the house, for we had not a house of our own, so that the whole matter seemed impossible. At length, after many entreaties had been employed by Father Mariano, the archbishop gave us leave to say mass on the Feast of the Most Holy Trinity, which was the first mass that had been said: but he sent word that no bell should be rung or hung up; but this had been done already. Thus matters continued for about fifteen days; but I was determined within myself (had it not been for the sake of the Father-

Commissary, and father Mariano) to return, without any uneasiness or displeasure, to Veas with the nuns, in order to effect the Foundation of Caravaca. But I experienced much greater uneasiness during those days I was detained (how long it was, I do not exactly remember, as my memory is bad: I think it was more than a month), because our return was less insupportable than our not having the monastery immediately made known to the people. Father Mariano would never allow me to write to the archbishop: but by degrees he softened him, and the letters of the Father-Commissary from Madrid helped to produce a good impression.

There was one thing which composed my mind—in regard to having any scruple—which was our having said mass with his license, and that we always recited the Divine office in the choir.

The archbishop did not omit sending some one to visit me, who told me he would soon come himself to see me: he likewise ordered one of his own priests to say the first mass, whereby I clearly saw all this served but to increase my trouble, although the cause of it was not on my own account, nor for my companions, but for the sake of the Father-Commissary. As he had commanded me to go to this Foundation, I was in great trouble, for if anything adverse happened, it would have been to him the greatest affliction, and I had moreover many good reasons for not going. At the same time, our father of the relaxed rule* came to inquire by what authority the monastery was founded? I showed them the "letters-patent" I had received from our most reverend Father-General, and with these they were satisfied: but if they had known what the archbishop did, I think they would not have been satisfied: this, however, was not known; on the contrary, they all imagined he acted quite in accordance

* "Los Padres Calzados," &c.

with his own views and desires. God was pleased that the archbishop should at length come and visit me, and I took that opportunity of representing to him the grievance he made us suffer; and at last he told me the matter should be as I desired, and how I wished it to be: and from that time afterwards he always favoured us, whenever an opportunity offered.

CHAPTER XXIV.

SHE CONTINUES THE HISTORY OF THE FOUNDATION OF ST. JOSEPH'S MONASTERY IN SEVILLE, AND RELATES WHAT HAPPENED IN THEIR OWN HOUSE.

No one could imagine that in so wealthy and populous a city as Seville, I should have had *more* trouble and difficulty in founding a house than in all the other places I have been to; and so much trouble had I, that sometimes I thought it was not fit we should have a monastery in that city. I know not if it be the same part of the world which I have heard speak of, where the devils, by the permission of God, have more power to tempt men, for here they assailed me so dreadfully, that during all my life I never knew myself to be so pusillanimous and so cowardly as I was in Seville; sometimes I really was not myself. The confidence, however, which I was accustomed to place in our Lord, never deserted me; but my nature was so different from what it used to be in such matters, that I plainly perceived our Lord had withdrawn his hand from me, in order that being left to myself, I might be convinced that whatever courage I once had was not my own. Having remained there from the time I mentioned till a little before Lent, I had no thought of buying a house, neither had I any money for this purpose, nor

any one to give security, as I found in other places. They who had said a great deal to the apostolic commissary, desiring him to send some nuns, for several ladies wished to enter the Order, afterwards did not appear, being kept back by the rigour of our life; only one was admitted, of whom I shall say more hereafter. The time was also now at hand, when I should be commanded to return to Castile from Andalusia, to settle some other affairs there. I was exceedingly troubled at the thought of leaving the nuns without a house, although I perceived I was doing nothing there, because the favour which God in such cases used to bestow, of having some one to assist me in these undertakings, here failed me.

At this time it pleased God that a brother of mine came from the Indies, where he had been more than four and thirty years; his name was Lorencio de Zepeda. He was more grieved than myself, in seeing the nuns without a house of their own. He was of great assistance to us, especially in the purchasing of the house in which they now dwell. But I was continually beseeching our Lord, not to send me away without having first procured them a house, and I told the sisters to make the same request, recommending themselves to the glorious St. Joseph; and we had many processions, and offered up many prayers to our Lady. On this account, and seeing my brother determined to help us, I began negotiating about purchasing some houses: but when the agreement was all but concluded, everything was undone again.

Being one day in prayer, beseeching our Lord (since these were His spouses, earnestly desirous of pleasing Him) He would give them a house, He said: "I have already heard you; leave the matter to me."* Hearing these words, I was extremely glad, thinking I had a house already, and so it was; His Divine

* "Ya os he oído, dexame á mí."

Majesty prevented us* from purchasing one which all the sisters liked, because it was in a good situation, though so old, and so badly built, that the site was purchased for less money than the house cost which they now inhabit. The business being already agreed on, and nothing wanted except the deeds being made out, I was nevertheless not satisfied in the matter, for I thought it did not agree with the last words I had heard in prayer (for these implied that he would give us a good house). But it so pleased our Lord, that he who sold the house, though a considerable gainer by the contract, put a stop to the drawing up of the deeds, when the business was almost finished; and so we were able, without any fault on our side, to break off the agreement, which was a great favour of our Lord, for the whole life of those who were there would have been spent in repairing the house, besides being greatly troubled, and having nothing to put the place in order.

The principal cause of our good fortune was a priest, a servant of God, who almost as soon as we came here, when he heard that we had no mass, came every day to say it for us, though living at a great distance from our house, and when the heat was excessive. His name was Garcia Alvarez, a person very virtuous, and esteemed in the city for his good works, which he was continually performing: had he been rich, we should have wanted nothing. He knew well what kind of a house it was; and therefore it appeared to him very foolish to give so much for it, and he told us so every day, and endeavoured to induce us to say nothing more on the subject. He and my brother went to see that in which we now live, and came back so pleased with it (and for good reasons, since our Lord so willed it),

* "Librónos su Majestad de comprar una." Mr. A. Woodhead seems to have mistaken the sense of these words, which he translates "We consulted of buying one," &c.

that in two or three days the writings were drawn up. We suffered a great deal in passing to this house, for he who lived in it was not willing to leave it; and the Franciscan friars, living near it, came immediately to require us not on any account to go to that house. We should praise God, that as the writings were not finally made up, the agreement might be broken off, for we were in danger of paying six thousand ducats, which the house cost, without being able to obtain possession. The prioress did not wish us to leave it, but besought God that the agreement might not be broken, for our Lord gave her greater faith and courage than to me in that which related to this house, and in everything else also, she being much better than I am. We continued about a month in this trouble; but it pleased God that one night the prioress, myself, and two more nuns removed there to take possession, without the friars knowing it; but we were in great fear. Those who accompanied us said, that all the shadows they saw appeared to them friars.

At break of day, the good Father Garcia Alvarez (who had come with us) said the first mass in the house, and so we were out of fear. O Jesus! how many fears have I had in taking possession! I consider how, if with no bad intention, but rather acting in the service of God, one feels so much fear, what must those persons feel who act in opposition both to God and their neighbour? I know not what advantage they can gain, nor what pleasure they can seek, when they have such a counterpoise. My brother was not present, being absent on account of some error in the deeds, which having been drawn up in great haste, is no wonder; and, besides, it was an injury to the monastery; and as he was a security, they wished to send him to prison, and this would have troubled us much, he being a stranger; but we were molested till he laid down some property on which they could take security. Afterwards

the business went on well, though sometimes we had a few lawsuits. We remained shut up in some rooms below, and my brother remained all the day with the workmen, and provided us food, as he had done for some time before; for as every one did not know there was a monastery (because we lived in a private house), we received few alms, except from a holy old man, who was prior of the Carthusians, called "De las Cuevas."* He was a great servant of God, and was born at Avila, of the family of the Pantojas. Our Lord had made him very kind to us, from the time we came here till now, and I believe he will continue to do us good in every kind of way till the day of his death. It is just, therefore, sisters, that you should recommend to God one who has so greatly assisted us, if you should read these words, and whoever else (living or dead) has helped us, for on this account I mention them here: to this holy man we are greatly indebted.

We remained thus about a month (as far as I remember), for in counting days I have a bad memory, and thus I am liable to mistakes: always understand a little more or less, for in this respect it matters nothing. During this month my brother laboured hard in converting some rooms into a church, and preparing everything else, so that we had nothing to do. When all this business was finished, I wished the Most Blessed Sacrament to be exposed without noise, being unwilling to give offence where it could be avoided, and so I told Father Garcia Alvarez: he spoke on the subject to the father prior of the Carthusians, who, had it been their own affair, could not have exerted themselves more than they did for us. They thought, in order that the monastery might be more known in Seville, that it would be well to have the Most Blessed Sacrament exposed with all due solemnity, and

* "De las Cuevas," so called because they lived in grottos.

accordingly they went to consult the archbishop. They agreed that the Most Blessed Sacrament should be taken from some parish with great pomp (to our chapel), the archbishop commanding all the clergy to attend, as well as some confraternities, and that the streets should be adorned with tapestry.

Good Garcia Alvarez adorned our cloisters, which (as I have said) then served as a street, and also the church, erecting many beautiful altars, and planning curious devices. Among them was a fountain of "orange-flower water,"* which we neither procured nor desired, though afterwards it caused great devotion in us, and we rejoiced that the feast was observed with such solemnity, and that the streets were so well adorned; the music also was so good, and so many wind-instruments† were used, that the holy prior of the Carthusians told me he had never before seen such a solemn ceremony in Seville, so that it evidently appeared to be the work of God. He walked in the procession, which he was *not* accustomed to do, and the archbishop placed the Most Blessed Sacrament in the chapel. Thus you see, daughters, how the poor Discalced nuns were honoured by every one, and a short time before it seemed as if they could not obtain a drop of water, though there was abundance in the river. Great was the number of people who came to the chapel.

A remarkable thing happened, according to the report of all who witnessed it. As there were many discharges of artillery, and fireworks, after the procession was over, they wished to have more, though it was almost night. It happened, I know not how, that some of the powder caught fire, and the wonder of all was, that he who kept it was not killed: but a great flame rose to the top of the cloisters, and the arches being adorned with pieces of tapestry, every one imagined they would be burnt to ashes; but

* "Una fuente, que el aqua era de azahar," &c.

† "Ministriles;" the old word is spelt, "Menestriles."

little or no damage was done: the tapestry was crimson and yellow. But what caused the wonder was, that the stones under the arches of the tapestry were *black with smoke,* while the tapestry above was not in the least injured, as if the fire had not come near it. All were astonished who witnessed this wonderful event; and the nuns praised our Lord, because they had no money to purchase any more tapestry. The devil was so enraged at this solemnity which had been performed, that he desired to revenge himself in some way: but our Lord would not give him the opportunity. May He be blessed for ever and ever. Amen.

CHAPTER XXV.

CONTINUATION OF THE FOUNDATION OF THE MONASTERY IN SEVILLE. SHE RELATES SOME REMARKABLE THINGS CONNECTED WITH THE FIRST NUN WHO ENTERED.

You may easily imagine, my daughters, the joy which we felt that day. As regards myself, I can say mine was indeed very great; but especially, when I saw that I left the nuns in such a good house, in such an excellent situation, and that the monastery was now known, wherein were nuns able to pay the greater part of the purchase-money in such a manner, that by their assistance they were able to supply what was wanting in number, and to live without debt, however small was the amount they brought; and above all, my having had to endure some troubles gave me joy. But when I was thinking I should now have some rest, I was obliged to depart, for this festival was the Sunday before Pentecost, in the year 1576; and immediately on the following Monday I departed, because the heat was becoming very oppressive, and I wished not to travel, if possible, on the day of Pentecost, but to spend it at

Malagon, and there I desired to remain some days; but I was obliged instead to make haste away. Our Lord was pleased that I should not, even for once, hear mass in that chapel. My departure greatly embittered the joy of the nuns, for they felt it much, having been together all that year and suffered so many afflictions, the greatest of which I do not here relate, as I have mentioned before: for, in my opinion (leaving out the Foundation of Avila, with which none can be compared), not one has cost me so much trouble as this; and these troubles were for the most part *interior*. May His Divine Majesty be pleased, that He may always be served in that house, for with this all sufferings are small; and so I hope it will be the case, since His Divine Majesty has begun to attract some pious souls to the monastery. And as to the five that remained whom I had brought with me, I have mentioned before, how good they were; and whatever I could say more would be the least that might be said. I wish here to relate some particulars about the first person that entered, which I am sure will delight you. She was a young lady, the daughter of very pious parents; her father was a mountaineer. When she was very young (about seven years old), an aunt of hers, who had no children, requested her mother to allow the child to be brought up under her care; and leave being granted, the aunt took her home with her, and showed her all due love and affection. But certain women, before the child came to the house, had hopes that the aunt would leave them all her property; but now they clearly saw, that as she seemed to have so great an affection for the child, she would probably leave the greater part to her. By a device or suggestion of the devil, they agreed to take away the obstacle, by accusing the child of a desire to kill the aunt, and that for this purpose she had given one of them some money to buy mercury. When this was told to the aunt, she believed it, as all agreed in saying

the same thing, and so did the mother also, who was a very virtuous woman.

She took the girl home, supposing that she had a very evil-disposed daughter to educate. Beatriz de la Madre de Dios (this was her name) told me that her mother, for more than a year, whipt and tormented her every day, and made her sleep on the ground, in order to force her to acknowledge so great a crime. As the girl persisted in saying she had *not* committed it, nor did she know what mercury was, her mother thought her to be much worse, seeing she had the courage to conceal it. The poor mother was in great trouble in beholding her daughter so obstinate, as not to confess her wickedness, supposing she would never be any better. It was a wonder the girl did not run away, to free herself from such misery. But as she was innocent, God preserved her, that so she might always speak the truth. But as His Divine Majesty protects the innocent, He inflicted so grievous a malady on two of the women, that they appeared to be distracted; and privately sending for the girl, they begged her pardon, and retracted all they had said against her, being on the point of death; the other woman did the same, dying in child-birth. In a word, all three died in great torments, for having made that innocent one suffer so much. This I learnt not from herself only, but her mother also (seeing her daughter now a nun) told me these particulars, for she was indeed grieved at having treated her so badly: many other things also she related to me, which were so many martyrdoms; and having no more children, and being also a very good Christian, God allowed her to be the executioner* of her daughter, intending her good thereby. The mother is truly pious and a lover of truth.

When the girl was about twelve years old, she

* "Verdugo," or as it is now spelt, "verduco," a hangman.

happened to read a book on the life of St. Ann, which excited great devotion in her towards the holy men of Mount Carmel, for the book mentioned how the mother of St. Ann (called Merenciana) was often accustomed to speak with them; and from that time she conceived such a liking for the Order of Our Lady, that she immediately made a vow of chastity, and resolved to be a nun. She was alone as often as possible, and prayed much, during which our Lord bestowed on her great graces, and our Lady some very particular favours. She wished to become a nun immediately, but she dared not on account of her parents, nor did she know where to find our Order, which was very remarkable, for although there was one in Seville of the relaxed rule, yet she never heard of it till she heard of these monasteries I was founding, which was many years afterwards. When she arrived at a marriageable age, her parents consulted together on the choice, though she was very young: they had other children, but they all died, and she alone, who was the least loved, survived; but when that which I have mentioned happened, she had a brother who took her part, telling her parents not to believe the accusation. The match being now agreed upon, and supposing there was nothing more to be done, they mentioned the subject to their daughter, but she told them she had taken a vow not to marry, and she was resolved to keep it, even though they might kill her for so doing.

The devil, who blinded them, or God, who permitted it, that she might be a martyr, made them imagine she had committed some great crime, on account of which she could not marry. But as they had already given their word, and now saw the affair turned out otherwise than they expected, they beat her so unmercifully, and tormented her in so many other ways, that it seemed they wished to hang or strangle her; it was a wonder she did not die under

the treatment she received. But God, who designed her for greater things, preserved her life. She told me that, in the midst of all her sufferings, she felt nothing as it were, for she remembered what St. Agnes had suffered (whom our Lord brought to her remembrance), and that she rejoiced to suffer something for her Lord, and did nothing but offer herself unto Him. Her parents thought she would die, for she kept her bed three months, being unable to move.

It seems very curious how a girl who never left her mother's side, and whose father was so prudent (so far as I can learn), should be suspected by them of so great a crime; for she was always pious, virtuous, and so charitable, that whatever she could obtain she gave it all away in alms. Whomsoever our Lord wishes to honour with sufferings, He has many ways of doing so, for from this time, during several years, He was continually discovering to them the virtues of their daughter, in such a manner that they gave her whatever she wished to bestow in alms, and her persecutions were changed into caresses. But on account of the great desire she had to be a nun, everything was burdensome to her, and she accordingly led a very sad and disagreeable life, as she told me.

Thirteen or fourteen years before Father Gracian came to Seville (there was no mention then of Discalced nuns), it happened that as she and her father and mother, and two other friends, were together in a room, a friar of our Order entered, clothed in coarse cloth (such as they wear now), and barefoot. They say he had a fresh and venerable countenance, though so old, that his beard seemed like threads of silver, and was long: he came near her, and began to speak in a language which neither she nor any one else present could understand; and when he had finished, he blessed her three times, saying,

"Beatrice, may God make thee courageous,"* and then he departed. No one could stir while he remained, for all were astounded. The father asked her "Who he was?" She thought she had known him, and wishing to find out who he was, they all rose and went after him, but he could not be seen. She was greatly comforted, while all the rest were astonished, for they were convinced the apparition was from God, and so they highly esteemed her, as I have said. All these years (fourteen, I think) passed away since this happened, while she continues ever serving our Lord, and beseeching Him to accomplish her desire, being all that time much afflicted.

When Father Gerónimo Gracian came there, as she went one day to hear a sermon in the church of Triana, where her father then lived, and not knowing that this father was to preach, she saw him come out to give the benediction. As he was barefoot, and had his habit on, the Religious she had formerly seen was immediately represented to her, and the habit was the same, though his countenance and age were different, for Father Gracian was not thirty. She told me that she was almost out of herself through excessive joy; for although she had heard there was a monastery founded in Triana, she never knew it was of our Order. From that day she immediately endeavoured to have Father Gracian for her confessor: but this also God was pleased should cost her dear, for though she went often to him, yet he would never hear her confession, because as she was young and handsome (not being more than twenty-seven years old), he declined having any conversation with her, for he was very prudent. As she was one day weeping in the church (though in a retired place), a woman asked her what was the matter. She answered that she had long endeavoured to speak with that father who was then hearing confessions, and she

* "Beatriz, Dios te haga fuerte."

could not do so. She took her to him, and requested him to hear the young lady, which he did, and she made a general confession to him. He greatly rejoiced on seeing a soul so rich, and consoled her by saying that some Discalced nuns would come, and that he would endeavour to procure her admission immediately; and so it was, for the first thing he commanded was that she should be received the first, he being quite satisfied about the state of her soul. We told her this when we came. She did all she could that her parents might not know her intention, for they would not on any account have given her permission to enter. But one day, on the Feast of the Most Holy Trinity, she left the women who used to go with her, for her mother did not accompany her to confession, as the monastery of friars was at some distance where she was accustomed to confess; and she gave abundant alms to the fathers, and so also did her parents. She agreed with a woman, a great servant of God, to take her along with her, and she told the other women that she would presently return, and so they left her. But she took her habit and mantle of coarse cloth, so that I know not how she could stir; but with the joy she felt everything seemed little. All she feared was lest she should be hindered, or some one might inquire why she was so heavily laden—a circumstance so unusual with her. What does not the love of God effect! How did she now despise all honour! And as she forgot herself, and only wished her desire might be accomplished, we opened the gate to her. I sent to inform her mother of what took place: she came like one out of herself, (but being pacified) she said that now she saw the favours God had bestowed on her daughter; and though she was afflicted in not being able to speak with her, yet her grief was not violent like that of others; nay, she even continued to give us abundant alms.

The spouse of Jesus Christ now began to enjoy

the happiness so long desired; so humble was she, and desirous of doing all she could, that we had great difficulty in taking away the broom from her. Thus she who had many pleasures in her own house, now considered it her only delight to labour: and so great was her joy that she soon became quite stout.* Her parents also were so pleased, that they delighted to see her in the monastery. Two or three months before she was professed (in order that she might not rejoice without suffering) she had to endure most grievous temptations, not because she had not determined to be professed, but because the thing appeared very difficult to her, not remembering all the years she suffered, for the happiness she was now about to possess; but the devil tormented her so, that she seemed unable to resist him. But yet, by using great violence, she overcame him in such a manner, that she resolved to make her profession in the midst of her trials. Our Lord, who no longer wished to try her strength, visited her three days before her profession, and consoled her in a very wonderful way, and made the devil to flee away. She was so enraptured, that she seemed, during these three days, as if out of herself through joy, and with reason, for our Lord had shown her great favours. A few days after she had entered the monastery, her father died, and then her mother took the habit in the same monastery, and gave away all she had in alms; and thus lived mother and daughter in the greatest content, edifying all the nuns, and serving Him who hath shown them so great favours. One year had hardly passed when another young lady came to be a nun, much indeed against her parents' desire; and thus our Lord continues to fill this His house with souls so desirous of loving him, that no rigour, nor enclosure, can deter them. May he be blessed and praised for ever and ever. Amen.

* "Fue mucho lo que luego engordó."

CHAPTER XXVI.

FOUNDATION OF THE MONASTERY OF CARAVACA, IN THE YEAR 1576.

BEING at St. Joseph's monastery at Avila, ready to depart for the Foundation at Veas, already mentioned, and nothing being wanted but to provide what was necessary for the journey, there came an express messenger, whom a lady sent from Caravaca, whose name was Doña Catalina.* Three young ladies, being moved by a sermon they heard a father of the Society of Jesus preach, had come to her house determined not to leave it till a monastery had been erected in the same place. The matter had no doubt been arranged with this lady, who was the same that assisted them in the Foundation. They were descended from the principal noblemen of that town. The father of one, named Rodrigo de Moya, was a great servant of God, and very prudent. They had amongst them the means of undertaking such a work, and they had received some information of what our Lord had done in the Foundation of these monasteries, being informed by some fathers of the Society of Jesus.

When I saw the desire and fervour of these souls, and that they had sent from such a distance to find out the Order of our Lady, I was much edified, and desired to second their good intentions. Being informed that the town was near Veas, I took with me more nuns than usual, because (according to the letters I received) it seemed an easy matter to settle the business; when I had finished the Foundation of Veas, I intended to go to Caravaca.

But as our Lord had resolved otherwise, my plans

* Mr. Woodhead adds to the name "de Otalora;" but it is not in the Spanish ed. I use. (Madrid, 1793.)

availed but little (as I have mentioned in the Foundation of Seville), for they had obtained the license from the "Council of Orders"* in such a manner, that for the present I deferred the journey, though I was resolved to go there. It is indeed true, that when I inquired at Veas what distance the place was, and discovered it was so far off, and the road to it so bad, that those who went to visit the nuns would have to endure much trouble, and that it might also give offence to superiors, I had but little desire to go and found a monastery there. But as I had given the ladies good hopes, I requested father Julian d'Avila and Antonio Gaytan to go there and see how matters stood, and if they thought proper, to break off the business. They found matters very dull, not on the part of those who wished to be nuns, but on the side of Doña Catalina, who managed the whole affair, and kept the ladies in a room to themselves, as if they were in a monastery enclosed.

They continued so firm, and especially the two (who were admitted to the Religious), that they knew how to gain the goodwill both of Father Julian d'Avila and Antonio Gaytan; and before they departed, they drew up the deeds, leaving them much pleased; and the father spoke so well of them and the place, that I no longer thought the road was bad. When I saw the matter already settled, and the license only wanted, I sent again good Antonio Gaytan (who for my sake willingly endured all the trouble), and they both wished the Foundation to be made: the truth is, this Foundation may be attributed to them, because if they had not gone there and settled the business, I could have done but little. I told Antonio to go and put up a wheel and some grates, in order that possession might be taken, and the nuns be there, till a more convenient house could be found. He remained there several

* "La licencia del Consejo de las Ordenes."

days, negotiating the business, and Rodrigo de Moya (who was, as I mentioned, the father of one of the ladies) very willingly gave us a part of his house. When they had obtained the license, and I was on the point of setting out for the place, I learnt that there was a clause in the deeds, which made the house subject to the Comendadores,* and the nuns were to yield them obedience, which could not be done, the monastery being of the Order of our Lady of Carmel; and thus we were obliged to obtain a new license, as was the case in the Foundation of Veas. But the king favoured me so much, that on writing to him, he commanded it should be granted: he is at present Don Philip the Second, a great friend of those who observe the rules of their profession; and as he knew our way of life in these monasteries, and that we observed the Primitive Rule, he favoured us in everything; and on this account, daughters, I beseech you always to pray in particular for his majesty, as we do now. As another journey had to be made for a license, I departed for Seville by command of the Father-Provincial, who was then, as now, Fra Gerónimo Gracian de la Madre de Dios; and the poor young women remained shut up till the first day of the following year, for they sent the message to me at Avila the preceding February. The license was soon obtained; but as I was so far off, and so full of troubles, I could not assist them; and sincerely did I pity them, for they often wrote to me in great trouble, so that it seemed I could no longer put them off.

But it was impossible for me to go then, both on account of the distance, and because the Foundation at Seville was not yet finished. Fray Gerónimo Gracian, who was apostolic visitor, resolved accordingly, that the nuns who were to found the monastery should go there, though I went not;

* These were knights of a military Order.

and these nuns were then in St. Joseph's at Malagon.

I settled that one should go as prioress, who I was confident would act well (for she is much better than I am), and taking everything necessary, they departed with two of our Discalced fathers; for Father Julian d'Avila and Antonio Gaytan had several days before returned to their own part of the country, and the distance being so great, and the season so inclement (being at the end of December), I did not wish to send for them. When the nuns arrived, they were received with great joy by the people, and especially by those ladies who lived in enclosure. They founded the monastery, having placed therein the Most Blessed Sacrament on the Feast of the Circumcision,* in the year 1576. The same day two of the ladies took the habit, the other being given to melancholy (and perhaps her being so confined increased the evil,—how much more would our austerity and penance have done so?), returned home to be with a sister of hers. Behold, my daughters, the judgments of God, and the obligations we have to serve Him, who hath allowed us to persevere till we made our Profession, and to live continually in the House of God, as daughters of the Blessed Virgin our Lady. Our Lord was pleased to make use of the good intentions of this young lady and of her property for the foundation of the monastery; and at the time when she was about to enjoy what she had so long desired, her courage failed her and melancholy seized her, on which, daughters, we often lay the blame of our inconstancy and imperfections.

May His Divine Majesty be pleased to bestow His abundant grace upon us; for having this, nothing will be able to hinder us from advancing in His service; and may He protect and assist us all, this so good a beginning may not be lost by our neglect, a begin-

* "Dia del nombre de Jesus."

ning which He was pleased should commence, by women so inconsiderable as we are. In His name I beg of you, my sisters and daughters, that every one of those who shall succeed be careful, that in them may be renewed the Primitive Rule of the Order of the Blessed Virgin, our Lady, and that no relaxation therein be allowed on any account. Consider, that from very small things, a door may be opened to very great disorders, and that without your perceiving it, the world may enter into you. Remember that what you now enjoy with pleasure was obtained by poverty and labours; and if you consider the subject well, that these houses were for the most part founded, not by men, but by the powerful hand of God, and that His Divine Majesty is very desirous of advancing the works He undertakes, if we put no obstacle in the way. How, think you, could such a poor creature as I am have been able to undertake such great works, being under obedience, having but one farthing, and without a friend to assist me in anything? My brother, who assisted me in the Foundation of Seville (and he had some property, and courage, and a good soul to assist me a little), was then in the Indies. Observe, my daughters, observe the hand of God, for He did not do me this honour, because of our noble blood; on whatever side you consider the matter, you will find it to be the work of God. It is not proper then that we should in any way diminish our rule, even should it cost us our life, our honour, our rest, because here we have all these united together; and life consists in living in such a manner as not to fear death, nor all the accidents of life, and in continuing in that constant cheerfulness which you now possess, as well as in that prosperity, greater than which you cannot have, viz., not fearing poverty, yea, even desiring it. And what can be compared with that interior and exterior peace, in which you always live? It is in your own power to live and die in this peace, as you

have seen them die, who ended their lives in these houses. If you continually beg of God to carry this business forward, and put no confidence in yourselves, He will not deny you His mercies, if you confide in Him, and be courageous, for our Lord is fond of courageous souls. Fear not the want of anything, and never neglect to receive those who come to be nuns (if their desires and abilities please you, and they come, not to benefit themselves, but to serve God in greater perfection), because they have no fortunes, though they have virtues; if you receive them, God, on the other side, will send you double what you stand in need of. In this matter I have great experience. His Majesty knows well that (as far as I can remember) I have never neglected receiving any one for such a defect, provided that I approved anything else in the person. The many individuals who have been received purely for God's sake are witnesses of this, as you yourselves know. I assure you that those whom I received with large incomes have *not* given me so much pleasure as those whom I took solely for God's sake—nay, I had fears for them, while the poor have enlarged my heart, and given me such great pleasure as to make me weep for joy: this is the truth. If, then, when houses were to be purchased or built, He helped us so well, why should He not do the same also after we have sufficient to live on? Believe me, daughters, by what you think to gain, you will lose. And when she who has wealth comes to be a nun, if she have no other obligations, she does well to bestow it in alms on you; for why should she give it to others, who perhaps do not stand in need of it? I acknowledge that to me it would seem like an act of unkindness, if she did it not. But ever take care that she who becomes a nun, always dispose of her property according as prudent persons shall advise her, for thus she will be doing God more service, and it would be very wrong in us to accept the property of any one, except for

this end. We gain more if she perform her duty to God (I mean with greater perfection), than by all the money she can bring with her; since we have no other object in view (and may God ever suffer it to be so), but that His Majesty be served in all things and by all things; and though I am a miserable and wicked wretch (I speak it to His honour and glory), that you may rejoice at the manner in which these His houses were founded, neither in the management of them nor in anything concerning them, would I have done any unlawful action by turning aside from intention, even if I thought I should not succeed in any of the undertakings; nor have I done anything, (I mean in these Foundations) which I thought would in the least degree be against the will of God, for I conformed myself to the advice of my confessors, who have always been, since I was engaged in these undertakings, very learned men, and servants of God, as you know; nor do I remember any other thought coming into my mind.

Perhaps I deceive myself, and may have done many things which I do not remember, for my imperfections are numberless. This our Lord knows, who is a true Judge (I speak of myself as far as I can understand); and I also very plainly see that this does not come from me, but from God's good pleasure, who wishes the work should be done; and as it was His own, He assisted me, and did me this favour. And for this purpose I mention it, daughters, that you may know how indebted you are to Him, and that these houses have not been founded to any one's inconvenience. May He be blessed who hath done all, and excited the charity of those persons who have assisted us. May His Majesty ever protect us and grant us Grace, that we may never be ungrateful for so many favours. Amen.

You have now heard, daughters, some of the trials which have been endured (though I think what I have mentioned are the least, for were I to men-

tion all in detail, you would be tired out), both of journeys, of rains, of snows, of losing our way, and above all, I often had such poor health, that it sometimes happened (I know not if I have mentioned this), as in the first day's journey, when we went from Malaga to Veas, I travelled with a fever on me, and had besides so many other afflictions together, that I was astonished how I could proceed; and seeing myself in this state, I remembered our Father Elias, how when he was fleeing from Jezabel, he said: "O Lord, how can I bear this! Do Thou consider it." The truth is, that when His Majesty saw me so weak, He immediately took away my fever and pain, though I thought at first that this happened so, because a priest, a servant of God, came there to me, and perhaps he might be the cause; however, at that time all my pains, both exterior and interior, left me. Having my health again, I cheerfully endured corporeal labours; but bearing with the different dispositions of many persons, as I was obliged to do in every place, was no small trouble; leaving also my sisters and daughters, when I was going from one place to another, was, I tell you, no small cross, as I love them so much; and especially when I considered I should see them no more, and perceived their tears and great grief; for though they were weaned from all other things, yet our Lord had not given them this insensibility, perhaps that so it might be a greater torment to me, for I was not weaned from them, though I strove all I could not to show my feelings, and even reprimanded the nuns; yet all was of little use, because the love they have for me is great, and is known by many proofs to be sincere. You should moreover know, that these houses were erected, not only by the leave of our Most Reverend Father-General, but also by his command; and not only this, but he also wrote to me, that from every monastery which was founded, he received the greatest pleasure, the above-mentioned

being all erected; and truly, the greatest joy I felt in my troubles was to see the pleasure I gave him, for it seemed to me that, he being my superior, I was serving our Lord when I served him; and besides, I had a great regard for him.

Whether His Majesty was pleased to give me some rest, or the devil was enraged because so many houses were founded wherein our Lord was served (I know not).* It is well known, that this did not happen by the wish of our Father-General, for when I begged him not to command me to found any more monasteries, not long since, he wrote to me, saying, "that I should found as many as I had hairs on my head." Before I left Seville after a general chapter had been held (wherein it would seem that he would do a service to the Order who should extend it), there came a command from the chapter,† not only that I must found no more monasteries, but that I should choose a convent and live in it, without going out of it under any pretext, which would be a kind of prison. There is no nun whom, on occasions necessary for the good of the Order, the provincial may not command to go from one place to another (I mean from one monastery to another); but the worst was, our Father-General was now displeased with me without any reason, and this it was that grieved me, except from the charges of some passionate persons. And with this they also brought other very serious accusations against me.

I tell you these things, sisters (that you may see the mercy of God, and how His Majesty ever protects those who wish to serve Him), for this not only not troubled me, but gave me so great joy that I could hardly contain myself; so that I wondered not at what King David did, when he danced before the ark of the Lord: for at that time I wished not to do

* These words I have inserted, otherwise the sense would be incomplete.

† "Definitório," a chapter.

anything else in my joy, and I knew not how to conceal it. The reason hereof I understand not, for in other great troubles and contradictions in which I have been, the like never happened to me, for every one of the charges they made against me was most serious. But excepting the displeasure of our most reverend Father-General, the command not to found any more houses was a great relief to me, for often did I desire to end my days in quiet, although those did not intend this who gave the command, but rather they thought to send me the greatest affliction in the world (however, they perhaps had other good intentions). Sometimes, also, the great contradictions and injuries I had to endure in the business of founding the monasteries, some acting with good intentions, and others with different, gave me great joy; but I remember not in any affliction which happened, ever to have experienced such great joy as I did on this occasion. I acknowledge that, at any other time, any one of the three charges brought against me would have troubled me exceedingly. I think that my great joy arose from my imagining that, since creatures had treated me thus, I placed all my hope and joy in my Creator. For I am convinced, that whoever takes delight in earthly things or in earthly applause will be deceived, because of the little benefit there is to be found in them; men are of one mind to-day, and of another to-morrow, and if at one time they praise, they soon condemn.

Blessed be Thou, O Lord, my God! who art unchangeable for ever and ever. Amen.

Whoever serves Thee to the end, shall live without end in Thy eternity.

I began to write these Foundations, by the command of Dr. Ripalda, of the Society of Jesus (as I mentioned in the beginning), who was then rector of the college at Salamanca, and who at that time was my confessor. While living in the monastery of the

glorious St. Joseph in that city, in the year 1573, I wrote some of the Foundations; and then, on account of my numerous occupations, I left them off, and did not intend to go on any more with them, because Dr. Ripalda was not then my confessor, and we were in different parts, and also on account of the great trouble which what I have already written has cost me (although having always acted by the command of my superior in obedience, I consider all my time to have been well employed); but the Father-Commissary Apostolic (who is now Fra Gerónimo Gracian de la Madre de Dios), being determined to have them written, commanded me to finish them.

I told him the little leisure I had, and gave other reasons that presented themselves to me (for I spoke as a very disobedient child), and besides the other troubles I endured, writing these Foundations tried me very much. However, he commanded me to finish them little by little, as I could; and so I have done, submitting myself in everything to those who may expunge what they consider amiss; for what seems to me the best, may prove the worst. And thus I have finished this day, being the Vigil of St. Eugenius, and the 14th of November, 1576, in St. Joseph's monastery of Toledo, where I now am, by the command of Dr. Gerónimo Gracian de la Madre de Dios, who is now the Commissary Apostolic, and is at present the superior of the Discalced nuns and friars of the Primitive Rule; he is likewise visitor of those belonging to the Mitigated Rule in Andalusia, to the glory and honour of our Lord Jesus Christ, who liveth and reigneth for ever and ever. Amen.

For the love of our Lord, I entreat the sisters who shall read this book to recommend me to our Lord, that he may take pity on me, and free me from the pains of purgatory, and that I may enjoy his presence in heaven, if I deserve to go there: and because while I am alive you cannot see this book,

may I derive some benefit after my death for all the trouble I have had in writing it, and the great desire I had, while writing it, to say something which would give you consolation, if your superiors think proper to let you read it.

Being* at St. Joseph's in Avila on the Vigil of Pentecost, in the hermitage of Nazareth, considering a great favour our Lord had bestowed on me on that day, about twenty years since, a strong impulse and fervour of spirit seized me, and threw me into a rapture. In this state I heard from our Lord what I will now relate. I was ordered to tell the Discalced fathers from Him, "That they should endeavour to observe four things, which while they observed, this Order would go on increasing; but if they failed to do so, they would then know they had fallen away from their primitive rule." The first was, "that the superiors should all be united: the second, that though it might be necessary to have many convents, yet in each there should be but few friars: the third, that they should converse but little with seculars, and that little, only for the good of their souls: and fourthly, that they should teach more by works than by words."

This was in the year 1579, and for greater confirmation of the truth, I hereby affix my name.

TERESA DE JESUS.

CHAPTER XXVII.

FOUNDATION OF THE MONASTERY OF VILLANUEVA DE LA XARA.

WHEN the Foundation of Seville was finished, the Foundations were discontinued for more than four years; and the reason was, because great persecu-

* This paragraph is omitted in the Madrid ed. I am using, but is inserted in another ed. which I possess. (Antwerp, 1649.)

tions all at once arose against our Discalced friars and nuns; for, although they had before suffered many, yet not to such a degree as now, since these trials were near putting an end to everything. The devil showed sufficiently what he felt on seeing such a good beginning, which our Lord Himself commenced, and which by its continued success proved to be His own work.

The Discalced fathers, and especially the superiors, suffered much on account of the serious accusations and contradictions endured from almost all the fathers of the mitigated rule. These had so prejudiced our Most Reverend Father-General, that (although he was a very holy man, and had himself given leave for the foundation of all the monasteries, except that of St. Joseph's in Avila, which was the first, and was erected by leave from the Pope), he insisted the Discalced fathers should proceed no farther (to the monasteries of the nuns he was always favourable); and because I assisted these, they made him displeased with me, which was the greatest affliction I endured in these Foundations, though I had to endure many. For, on the one hand, many learned persons to whom I confessed, and whose advice I sought, would not consent to my desisting from advancing undertakings which I clearly saw would do our Lord some service, and also increase our Order; and, on the other hand, to go against what I perceived was the wish of my superior—this was indeed a kind of death to me; for, besides the obligations I held towards him for being my superior, I loved him tenderly, as it was my duty. The truth is, that though I wished to please him therein, I could not, because there were Apostolical-Visitors whom I was bound to obey. About this time the Pope's Nuncio died, who was a holy man, a great lover of virtue, and a sincere friend to the Discalced fathers. Another succeeded him, who it seems was sent by God to exercise us in sufferings; he was in

some way related to the Pope, and though doubtless a servant of God, he began to take great pleasure in favouring the fathers of the mitigated rule; and according to the information these gave him of us, he came to the conclusion that it was better these beginnings should proceed no further; and accordingly he began to execute his plans with extreme rigour, condemning, imprisoning, and banishing all those who he supposed might resist him.

Those who suffered most were Father Fray Antonio de Jesus, who commenced the first convent of the Discalced fathers, and Father Fray Gerónimo Gracian, whom the late Nuncio had made Apostolic-Visitor of the fathers of the mitigated rule; with him and Father Mariano de San Benito he was displeased the most. Who these fathers were, I have already mentioned in the preceding Foundations; others also, who were the principal, he punished, though not so severely. He forbade these, under pain of heavy censures, not to undertake or manage any business. It was clear that all this trouble came from God, and that His Majesty permitted it for some greater good, and that the virtues of these fathers might become more known, as indeed it happened. He appointed a father of the mitigated rule to visit the monasteries, both of monks and friars; and had what he imagined succeeded, it would have been a great affliction to us, though in reality we suffered exceedingly, as one who knows how to speak better than I do shall tell. I only just touch on these points, in order that the nuns who come after may understand how much they are bound to advance in perfection, since what they find so easy has cost those now living very dearly; some of them having suffered at that time heavy accusations, which afflicted me much more acutely than what I suffered myself, for *this* was rather a source of pleasure to me. It seemed that I was the cause of all this trouble, and that if I had been thrown into

the sea, like Jonas was, the tempest would have ceased. God be praised, who ever defends the truth: and so it happened, for when our Catholic king, Don Philip, heard what had taken place, and was informed of the life and virtues of the Discalced fathers, he took up our cause so favourably, that he would not allow the Nuncio alone to judge our cause, but appointed four others in addition, sensible men, three of whom were Religious, to examine the case.

One of them was Father Maestro Fray Pedro Fernandez, a very holy man, and very sensible and learned: he had been Apostolic Commissary, and Visitor of the fathers of the mitigated rule in the province of Castile, to whom the Discalced fathers also were subject. He knew the truth well; how both the one and the other lived, and that all of us desired nothing else but that this fact might be known; and thus, seeing the king had appointed him our judge, I considered the business as already finished, as by the mercy of God it is so now. May His Majesty grant it may tend to His honour and glory. Although many great men in the kingdom, and many bishops, had taken pains to acquaint the Nuncio with the truth, yet all would have availed but little, if God had not made use of the king as His instrument.

We are all bound, sisters, always to recommend him to our Lord in our prayers, and those also who have assisted His cause, and that of the Virgin, our Lady; and so I earnestly recommend them to you. You now see, sisters, what opportunity I had to found monasteries; we were all engaged in prayers and penance without ceasing, that God would advance what had already commenced, if it should contribute to His glory.

In the beginning of these great troubles (which, being briefly related, may appear to you few, but having been endured so long, they were very severe),

and when I was in Toledo, having arrived there from the Foundation of Seville, in the year 1576, a priest came to me, bringing letters from Villanueva de la Xara, sent by the community of that place: he wanted to speak to me about receiving nine women, who had united together in a hermitage of the glorious St. Ann; and this had near it a small house in which they had lived for some years, and with such recollection and sanctity, as to induce all the people to endeavour to hasten the accomplishment of their desires of being nuns. A doctor also wrote to me, a curate of that place: his name was Augustin de Ervias; he was very pious and learned. It appeared to me impossible to admit them, for these reasons:—First, as they were so long accustomed to their own way of living, it seemed very difficult for them to accommodate themselves to *our* way; secondly, because they hardly had anything to support themselves with, and the town has little more than a thousand inhabitants, in which little assistance could be given in the way of alms; and although the community offered to support themselves, they could not (it seemed to me) promise anything lasting; thirdly, they had no house; fourthly, it was some distance from our other monasteries. But though I was told they were very excellent persons, yet as I had not seen them, I could not judge if they possessed the qualities we require in our monasteries; and so I determined to give up the business altogether. But for this purpose I wished to speak with my confessor first, who was Doctor Velasquez, canon and professor in Toledo, a very learned and virtuous man, who is now bishop of Osma; for I was always accustomed not to do anything by my own judgment, but to take the advice of such persons. When he read the letters, and understood the business, he told me not to give the matter up altogether, but to return a civil answer; because, as God had united so many hearts together for the same purpose, He

wished to be served thereby. I gave an answer in such a way, that I neither absolutely accepted, nor rejected the proposal. While the people were importuning me, and procuring persons to induce me to grant their request, I passed into the year 1580; and still it always seemed to me a foolish thing to admit them; yet, as I returned an answer, I could not give an unfavourable one.

It happened that Father Antonio de Jesus came to the monastery of our Lady of Succour to finish his banishment; this house is three leagues from the town of Villanueva, where he went to preach; and the Father Prior of this convent (who is now Father Gabriel de la Ascencion), a very learned man and a great servant of God, accompanied him, for they were both friends of Dr. Ervias. Taking this opportunity, they began to converse with these holy sisters; and so pleased were they with their virtue, and persuaded by the people and the doctor, that they undertook the business as if it were their own, and began to urge me by letters to admit them.

Being in St. Joseph's monastery of Malagon (which is about twenty-six leagues distant from Villanueva), the same Father Prior came there to speak to me on the matter, giving me an account of what could be done; and telling me that after it was founded, Dr. Ervias would give three hundred ducats as a revenue, from a benefice he held and procured from Rome. This offer made me uncertain what to do, though it could not be depended on; still, were it done, the money would be sufficient, together with what little they possessed: however, I gave the Father Prior many reasons why it was not wise to admit them, and in my judgment they were good reasons: I also said, that both he and Father Fray Antonio should consider the matter well, for I left it to their conscience, thinking I had already said enough to put an end to the undertaking. After he

departed, I considered how *bent* he was on the business, and that he might perhaps persuade our present superior (who was Dr. Fray Angel de Salazar) to admit them: I wrote to him immediately, desiring him not to grant the license, and giving him my reasons for so wishing: he answered he would not, unless I approved of it.

About six weeks (or perhaps a little more) had passed away, when I began to consider the matter as quite at an end: but just then came a messenger with letters from the community, in which they promised to provide themselves with what was necessary, and Dr. Ervias to perform what he had promised: I received letters from those two reverend fathers, pressing me to admit the women. But I was afraid to receive them, lest some opposition might be raised against those who might enter, as often happens; and likewise because I saw no certainty for their support (for that which they offered was not binding); all this caused me to fall into great perplexity: afterwards I discovered it was from the devil, because although our Lord had given me courage, I was then so great a coward, that I seemed to have no confidence at all in God. But the prayers of these holy souls at length prevailed.

One day after communion, when I was recommending the matter to God (as I often do), for that which first induced me to return a favourable answer was the fear, lest I might put an obstacle to the proficiency of some souls (and all my desire ever was to find out some means whereby our Lord might be praised, and that there might be some to serve Him in greater perfection), His Majesty gave me a sharp reproof, saying: "With what treasures has all been effected that has been done till now? Do not doubt about founding this house, for it will greatly advance my glory, and the good of souls,"*

* "Que con qué tesoros se habia hecho lo que estaba heco, hasta

How powerful are the words of God! for the understanding not only apprehends them, but is thereby enlightened to know the truth, and the will is disposed to desire to execute them; and so it happened to me, for I was not only delighted to found the monastery, but it seemed to me that I did wrong in waiting and being so wedded to human reason, as I have seen how far exceeds our reasons that which His Majesty has done for this holy Order. Being resolved then to admit this Foundation, it appeared necessary for me to go with the nuns who were to remain in the house, for many reasons which presented themselves to me, although I was greatly opposed to the journey, having arrived very unwell at Malagon, and was so still. But knowing that God would thereby be served, I wrote to my superior to command what he thought proper: he sent me the license for the Foundation, commanding me to go and to take with me what nuns I thought proper: this made me very solicitous about choosing such as could live with those who were there already. Recommending the matter earnestly to our Lord, I took two from the monastery of St. Joseph's in Toledo, one to be the prioress; and two from Malagon, one of them to be sub-prioress: the undertaking having been recommended to God, succeeded very well, which I considered no small favour; for in those Foundations which begin from ourselves alone, every one looks to his own convenience.

Padre Fray Antonio de Jesus and Padre Prior Gabriel de la Ascencion came for us. Necessaries having been furnished by the people, we left Malagon on the Saturday before Lent, being the 13th of February, 1580. God was pleased to give us such fine weather, and to me such good health, that it seemed as if I had never been ill: I wondered greatly at this, and considered how important it is not to

aqui? Que no dudase de admitir esta casa, que seria mucho servicio suyo, y aprovechamiento de las almas."

consider our weak health, when opportunities of serving God present themselves, whatever contradictions may be placed in our way, since He is able to make us strong from being weak, and healthy from being sickly; and when He does not wish to do this, then it is better for our soul to suffer; for why are life and health given us, save to lose them in the service of so great a King and Lord; and with our eyes fixed on his Honour and glory, to forget ourselves? Believe me, sisters, you will never receive any harm in going along this road. I confess to you, that my wickedness and weakness often made me doubt and fear; but I remember not, since our Lord gave me the habit of a Discalced nun for some years before, but that (by His mercy alone) He gave me grace to overcome these temptations, and to devote* myself entirely to what I considered conduced most to His honour, however difficult it might be. I clearly perceive how little that was which I did on my part; but God desires no more than such a resolution from us, to do the whole thing Himself on His part. May He be ever blessed and praised. Amen.

We had to pass by the monastery of our Lady of Succour, mentioned before, which was nine miles from Villanueva; and there we had to stay and give notice that we were come, for so we had agreed upon, and it was proper I should in all things obey those fathers with whom we travelled. The house stands in a desert, and the solitude is very pleasing; and when we came near, the Religious came forth to receive their prior with great solemnity; and when they came forth barefooted, with their poor cloaks of cloth on them, they excited great devotion in us all, and me especially they filled with great tenderness, supposing myself to be then living in the flourishing age of our holy fathers. They seemed at that time†

* "Y arrojadme á lo que entendia," &c. "Arrojar" is much stronger than our English word "devote."

† In the Madrid ed., 1793, it is "En aquel tiempo;" in the

to be so many white odoriferous flowers, and such I believe they are now before God, for, in my opinion, He is truly served by them. They entered the church, singing the "Te Deum" with voices that showed their mortification. The passage to the church is underground, as if through a grotto, which represented that of our Father Elias. Indeed, I experienced such great inward joy, that I would have considered a much longer journey very well employed, though I was very sorry for the death of the blessed Cardona, by whose means God had founded this house, because I had not deserved to see her, though I wished it much.

I think it will not be amiss to relate here something concerning her life, and by what means our Lord wished this convent to be founded there, which, as I have been informed, has been so advantageous to many souls in the neighbourhood: and considering also the mortifications of this saint, you will see, sisters, how far behind her we ourselves are, and thus you will strive with fresh vigour to serve our Lord, since there is no reason why we should be inferior to her—we who have not descended from so high and noble a family; for though this be of no consequence, yet I mention it—because she lived in great affluence and pleasure, suitable to her rank, having descended from the dukes of Cardona; hence she was called Doña Catalina de Cardona. But afterwards, when she wrote to me, as she did sometimes, she only subscribed herself "The Sinner."* Concerning her life, before God had conferred on her such great favours, they will tell you who shall write her life, for there are many things especially worth relating. But lest some of these should not be made known to you, I will relate what many persons deserving of credit,

Antwerp, 1649, the words are "En aquel campo," which latter Woodhead follows.

* "La Pecadora."

and who conversed with her, have told me. Although she lived among persons of high quality, yet she always took great care of her soul, and did much penance. She had a great desire of mortification, and of going to some place where she could alone enjoy God, and wholly give herself to penance without any one disturbing her.

She spoke to her confessors on the subject, but they would not give their consent. As the world is now so particular about discretion, and so forgetful of the great favours which God has bestowed on his saints, who served him in the deserts, I am not surprised at such a wish being accounted foolish. But as His Majesty fails not to assist sincere desires, that so they may be accomplished, He ordered things so, that she went to confession to a Franciscan father, named Fray Francisco de Torres, whom I knew very well, and considered to be a saint: he lived many years in great fervour of penance and prayer, suffering many persecutions. He must have understood the favours God bestows on those who strive to dispose themselves to receive them; accordingly he told her not to delay, but to follow the call of His Divine Majesty; I know not if these were the exact words; but such we may suppose them to have been, as she immediately put them in execution.

She opened her mind to a hermit who lived at Alcalà, and begged of him to conduct her to some place, without any one knowing where she went. They came to the spot where this convent now stands, and found a small cave that was scarcely large enough to hold her; and here the hermit left her. But what love it was that brought her! since she had no concern about her support, nor about the dangers which might follow, nor the infamy she might expose herself to, by not appearing in public. How inebriated must this holy soul have been, so absorbed and anxious lest any one should hinder her from the enjoyment of her Spouse, and how resolute

to desire nothing more in the world, since she had fled from all its pleasures! Let us consider this well, sisters, and observe how at one blow she overcame everything; for though what you do by entering this holy Order be no less, inasmuch as you offer to God your whole will, and observe such perpetual enclosure, yet I known ot if first fervour do not pass away in some, and we again become in some things subject to self-love. May His Majesty grant it may not be so, but that imitating this saint in flying from the world, we may also keep far from it in our interior.

I have heard many things of the great austerity of her life, of which the least is known, because living in that solitude so many years, with such ardent desires of doing penance (and without any one to restrain her), no doubt she treated her body terribly.*

I will relate what some persons have heard from herself, and our nuns of St. Joseph's in Toledo whom she went to see; and as she discoursed with the sisters in simplicity (and so she did likewise with other persons, because her candour was great), her humility must have been great. And as one who well knew she had nothing of herself, so she was far from vain-glory, and delighted to tell the favours God bestowed on her, in order that His name might be praised and glorified for them. This is a thing very dangerous for those who have not arrived at such a degree of perfection, because it may at least appear to be a kind of self-praise: but her candour and holy simplicity freed her from this fault, for I never heard any one ascribe such a fault to her.

She said she lived eight years in that cave, and passed many days only on the herbs and roots she found in the field; for when the three loaves were eaten which he had left who came with her, she

* "Terriblemente debia se tratar su cuerpo," &c.

had nothing till a shepherd came by, who afterwards supplied her with bread and meal; for her food were certain little cakes baked in the sun, and nothing else; and these she took every three days; the friars also who live there are witnesses of the truth of what I say. She was so spent with all these mortifications, that when she went about the erection of a monastery, they sometimes made her eat a herring or such like thing: but it did her more harm than good. She never drank wine that I know of; her disciplines were made with a large chain, and they lasted two hours sometimes, or an hour and a half. The sack-cloth she wore was so very rough, that a certain woman told me, who on returning from a pilgrimage had slept with her one night, that pretending to be asleep, she saw her put off the sack-cloth, full of blood, and wash it. But more than this she endured from the devils (as she related to the nuns already mentioned), who appeared to her in the form of great mastiff dogs, who leapt upon her shoulders; others were like snakes; but she had not the least fear of them. After she had founded the monastery, she still lived and slept in her grotto, never going out except to the Divine Office. And before the convent was founded, she went to hear mass at the church of the fathers de la Merced, which was a quarter of a league off; sometimes she went there on her knees. Her clothes were of coarse cloth, and so made that all thought she was a man. After she had lived there alone for many years, our Lord wished her sanctity to be known, and accordingly people began to have such devotion to her, that she could not free herself from them. She spoke to all with great charity and love; and in the meantime, the crowds of people increased, and happy was he who could speak with her. She was so wearied by them, that she said they would kill her. When the morning came, the whole road was full of coaches; and from the time the Religious

began to live there, they had no other remedy but to lift her up on high, that so she might give the people her blessing; and thus they kept themselves from the crowd. After she had been eight years in this cave (which had been enlarged by those who went to see her) she fell into a most dangerous sickness, of which she thought she should die; yet she endured all in her love. She began to have a great desire of erecting a monastery of friars there; and thus she continued for some time, not knowing which Order to chose. Being once in prayer before a crucifix, which she was always accustomed to wear, our Lord showed her a white cloak, by which she understood the monastery was to be of the Discalced Carmelites: she had never heard of them before, nor knew that they were in the world: and then only two convents had been founded, those of Mancera and Pastrana. She had, no doubt, inquired about these; and as she heard there was one in Pastrana, and had in past time carried on a great correspondence with the Princess of Evoli, wife of Prince Ruy Gomez, Lord of Pastrana, she went there to see about the erection of this monastery, which she so much desired. There, in the monastery of Pastrana, and in the church of St. Peter (for thus it is called) she took the habit of our Lady, though not with the intention of being a nun or professed, for she never had any inclination thereto, because our Lord guided her by another way; she thought that by obedience she might be deprived of her solitude and intended austerities.

She received the habit of our Lady of Carmel, all the Religious being present. Father Mariano was there (of whom mention has been made in these Foundations), who told me that he had a rapture which entirely took away his senses; and when in this state, he saw many friars and nuns dead, some beheaded, and others with their legs and arms cut off, according as they were martyred, for this was

intimated in the vision; and he is a man that would not speak so, unless he saw it, nor is his soul accustomed to such raptures, as God does not conduct him that way. Pray to God, my sisters, that the vision may be true, and that in this our day we may deserve so great a blessing, and may also be of the number. The holy Cardona began from Pastrana to procure assistance towards erecting her monastery; and for this purpose she went to court, which she so willingly left (and this with no small trouble), where she had many contradictions and afflictions to endure; for when she left the house, she could not get away from the crowd, and this happened wherever she went; some cut her habit, and others a piece of her cloak. Then she went to Toledo, where she lived with our nuns. They all assured me, the fragrance which came from her body was so great, that even her habit, and girdle (after she took it off, they gave her another and kept the old one) were fragrant, a circumstance which excited them to praise our Lord; and the nearer they came to her, the greater was the scent, though her garments were such as ought not to have smelt so sweetly, considering the heat which then prevailed. I know they would not have said this, had it not been true; and thus they entertained great devotion towards her. At court and other places she received abundant alms, to enable her to erect the monastery; and having procured a license, it was founded.

The church was built where her grotto was, and they made her another out of the way, where there was a sculptured sepulchre, and there she spent most of her time, both day and night. This did not last long, for she did not live above five years and a half after founding the monastery; and considering how austere was the life she led, and how long she had already lived, it seemed supernatural (that she continued so long).* Her death happened in the year

* I have inserted these words to complete the sense.

1577, and her funeral was kept (as I hear) with very great solemnity; for a gentleman named Don Juan de Leon contributed largely towards the expense. She now lies buried in a tomb, in a chapel of Our Lady's, to whom she was remarkably devoted, until a church shall be built larger than the one they have now, to inter her blessed body in, as is fit. For her sake, this monastery is greatly esteemed; and it seems the same devotion still continues in it and in all that neighbourhood, especially when one beheld that solitude and care where she lived before the monastery was built. They assured me she was so wearied and afflicted, on seeing the great multitudes who came to visit her, that she would have gone into another country afar off, where no one would have known her; and for this purpose she sent for the hermit who had conducted her there, that so he might take her away; but he was dead. Our Lord, having resolved that this house should be erected to the honour of Our Lady, would not allow her to go away, because (as I hear) He is zealously served there. The Religious have excellent dispositions, and one can clearly see how pleased they are to be separated from the world; and especially the prior, whom our Lord took from great pleasures, that so he might take the habit; but He has fully repaid him, by making his worldly pleasures spiritual. They showed us great kindness here, by giving us what they had in the church, for the use of the Foundation; and this holy woman having been beloved by so many great persons, the church was well provided with ornaments. I received great consolations all the time I was there (though to my great confusion), and this still continues, because I saw that she who did such severe penance was a woman like myself, and more delicately brought up, but not so great a sinner as I am, for in this point there is no comparison between her and me; and I have received much greater favours from our Lord in many ways;

and that I am not already in hell (as my sins deserve) is a great mercy. Only the desire of amendment comforts me; but this is not much, because my whole life has passed away in desires, and works I have done none. May the mercy of God protect me, in which I have always trusted, through the merits of His Most Holy Son, and of the Virgin our Lady whose habit I wear, by the goodness of our Lord.

One day, after I had communicated in that holy church, a rapture happened to me which took away my senses. In it this holy woman was represented to me (by an intellectual vision) as a glorified body, and some angels were with her, and she told me: "not to grow weary, but endeavour to go on with these Foundations." I understood (though she did not signify such) that she assisted me before God; she told me also another thing, which there is no occasion to mention. I was greatly comforted by these words, and began to desire troubles; and I hope in the goodness of our Lord, that, being aided so well by her prayers, I shall be able to serve Him in something. See here, my daughters and sisters, how soon her trials are over, and the glory she now enjoys shall last for ever. Let us now force ourselves, through love of our Lord, to follow the steps of this our sister, abhorring ourselves as she did, for we shall soon finish our journey's end, since everything passes so quickly away.

We arrived at Villanueva on the first Sunday in Lent, being the Vigil of St. Peter's chair and the Feast of St. Barbatus, in the year 1580. On the same day the Most Blessed Sacrament was placed in the church of the glorious St. Ann, at the time of high mass. The whole of the corporation came forth to receive us, and some others with Dr. Ervias; we alighted at the parish church, which was a good distance from St. Ann's.

The joy of the people was so great, that it gave me great consolation to behold with what pleasure they

received the Order of the Most Blessed Virgin, our Lady. We heard the bells ring at a great distance; and as soon as we had entered the church, they commenced the "Te Deum," the canons taking one verse and the organ another. This being finished, the Most Blessed Sacrament was placed on one car,* and our Lady's image on another, surrounded with crosses and standards, and thus the procession went forward with great solemnity: we walked in the middle, with our white cloaks and veils on, near to the Most Blessed Sacrament; next came our Discalced fathers in great numbers from the monastery; then the Franciscan fathers (for there was a monastery belonging to them in the town), and with them a Dominican friar, who was then in the town alone; I was much pleased to see that habit there.

As it was a long way, several altars were erected, at which sometimes they stopped, singing some hymns of our Order, which caused great devotion in us, to see how all praised the great God whom they had present before them, and how for His sake so much notice was taken of seven poor Discalced nuns who joined the procession. But at the same time I considered as I walked along, to my great confusion, that, had they treated me according to my deserts, they should all have turned against me. I have thus given you, sisters, a long account of the honour shown to the habit of our Lady, that you may praise our Lord, and beseech Him that He may be served in this Foundation. I am, however, more delighted when in founding monasteries I suffer many persecutions and troubles, and *these* I more joyfully recount to you. True it is, that those sisters who lived there before we came, endured a great deal for about six years, or at least five and a half, after they entered the house of the glorious St. Ann, besides the poverty and trouble they endured in procuring

* "En unas andas." "Andas" means a bier, a hearse.

means of subsistence, for they never liked to ask alms, lest the people might think they came there to be supported by them. I will not speak of their severe penances, their long fasts, their scanty meals, their poor beds, and being obliged to live in a small house, which was most inconvenient, considering how strict their enclosure was. But the greatest affliction they suffered (as they told me), was the ardent desire they had to see themselves clothed with the habit; and this desire tormented them day and night exceedingly, because they thought they should never have the habit; and thus all their prayers were offered to God that he would grant them this favour, and they prayed for this with many tears; and when they saw any difficulty in the way, they were extremely afflicted, and increased their penances. From what they earned or received, they paid the messengers who were sent to me, thus proving to those who were able in any way to relieve them, that they could maintain themselves in their poverty. I was convinced (after I had spoken with them, and observed their sanctity), that their prayers and tears had been instrumental in getting them admitted into the Order; and I esteem it a much greater treasure that there are such souls in the Order, than if we had great revenues, and I hope the house may go on and prosper.

When we came to the house, they were all at the door within, each one clothed as she liked, for they had the same attire on then as they had when they first entered, for they never wished to assume the religious habit, as they expected ours, though what they wore was very modest; but one might easily perceive thereby, being so badly dressed and looking so pale and thin as they did, how severe had been the mortification of their life. They received us with many tears of great joy, which it plainly appeared were not counterfeit; and by this their joy were discovered their great virtue, humility, and obedience

to the prioress, and to all who came to found the monastery; they could do nothing too much to please us. All their fear was lest we should return back, seeing their poverty and small, inconvenient house. No one of them ever commanded the rest; but each one did what she could, with all humility and love. The two oldest managed all necessary business; the others never spoke with any one. They slept but little, on account of being obliged to procure their food, and through their desire not to lose their prayers, in which they spent many hours, and on festivals the whole day. They were directed by the works of Luis of Granada and St. Peter of Alcantara. They spent much of their time in reciting the Divine Office as well as they could (only one knew how to read well), and this they said not in the present Breviaries, because certain priests had given them some of the old Roman edition, which were of little use to them; and as they knew not how to read well, they spent many hours over it, and no doubt made many mistakes: but God accepted their good intentions, and they said the office in a place where they could not be heard by the people outside. When Father Antonio de Jesus began to converse with them, he perceived it, and told them to say only the Office of our Lady. They had an oven, where they baked their bread; and everything was done with such order in the house, as if they had a superioress. All this made me praise our Lord the more; and the more I conversed with them, the more pleased I was that I had come. It seems to me that I would not have neglected to console these sisters, though I had so many trials to endure. My companions who remained told me that at first they found for several days some reluctance (to live with them); but when they discovered their virtues, it was their greatest joy to live with them, for they loved them exceedingly. How powerful are holiness and virtue! It is true that those who came there,

whatever difficulties and labours they might have to endure, would have borne them all patiently by our Lord's assistance, because they desired to suffer in His service; and that sister who finds not in herself this desire, let her not esteem herself a true Discalced, since our desires should not be for ease and rest, but *for suffering*, that so we may in some measure imitate our true Spouse. May His Majesty be pleased to give us grace to do so. Amen.

The origin of this hermitage of St. Ann was thus. There lived here a priest, born at Zamora, whose name was Diego de Guadalaxara, who had been a Religious of our Lady of Mount Carmel. His hermitage was near this house, and he had thus an opportunity of hearing mass. Being a very devout man, he went to Rome, and obtained a Bull granting many indulgences to this church or hermitage. When he was dying, he ordered in his will that this house and all he possessed should be given towards the foundation of a monastery of nuns of our Lady of Carmel; and if this could not be done, that a chaplain should be appointed to say masses there every week; but wherever the monastery should be built, that there should be no obligation of saying the masses. Thus it remained with the chaplain for more than twenty years, having a small rent; for though these sisters lived in the house, they had nothing but the empty house, the chaplain living in another house belonging to him, which will come to us with the rest, which is very little. But the mercy of God is so great, that He will not fail to protect the house of the glorious St. Ann, His grandmother. May His Majesty be always served therein, and may all creatures praise Him for ever and ever. Amen.

CHAPTER XXVIII.

FOUNDATION OF THE MONASTERY OF ST. JOSEPH IN PALENCIA, IN THE YEAR 1580.

On my return from the Foundation of Villanueva, my superior commanded me to go to Valladolid, at the request of the bishop of Palencia, Don Alvaroz de Mendoza, who was the first to admit the monastery of St. Joseph's of Avila, and who has always favoured us, and does so still, in everything relating to our Order; and as he had left the bishopric of Avila, and accepted that of Palencia, our Lord inspired him to desire the erection of a monastery of our holy Order in this place. When I came to Valladolid, I became so grievously unwell, that all thought I should die. I was so averse, and so far from thinking I could do anything in the business, that although the prioress of our monastery in Valladolid (who was very anxious for this Foundation) greatly importuned me, yet she could not persuade me; for I found no reasons sufficient, because the monastery was to be founded in poverty; and I was told that as the town was very poor, the nuns would not be able to support themselves.

I was about a year considering this Foundation, as well as that of Burgos, and at first I was not so averse to it; but there were many inconveniences, which I discovered afterwards, though it was for this object alone I went to Valladolid. I know not whether it was my illness, or weakness, or the devil who desired to hinder the good which was afterwards done there. The truth is, I am astonished and afflicted (and often I have complained to our Lord) to see how the poor soul participates in the infirmity of the body, which it seems must follow its laws, according to the necessities and trials it has to

endure. It appears to me that one of the greatest troubles and miseries of life, is the want of a noble courage to bring the body into subjection; for, though being sick and enduring many sorrows be troublesome, yet, if the soul is watchful, she makes no account of them because they excite her to praise God, and she considers that they come from His hand. But for the one part to be suffering, and for the other not to be acting, is a terrible thing, especially if it be a soul that has an ardent desire of not seeking rest, either interiorly or exteriorly, but of employing herself entirely in the service of her great God. Herein she has no other remedy but patience, acknowledging her misery, and resigning herself to the will of God, that He may dispose of her *as* He pleases, and *how* He pleases. I was in this state, though beginning to get well; but my weakness was so great, that I had lost the confidence God usually gave me in beginning these Foundations. Everything became impossible to me; and if I had then met with any one to encourage me, it would have done me great good: but some increased my fears (though they gave me hopes), and others were not able to cure my cowardice.

Dr. Ripalda, of the Society of Jesus, happened to come there, a great servant of God, and one who had been my confessor for some time. I told him how I was situated, and that I considered him to hold the place of God, requesting him to declare his opinion. He began greatly to encourage me, and told me that my cowardice proceeded from old age: but I clearly saw that it was not so, for I am now older, and yet am not so affected as I was then; he must have known it himself, but he said so only to argue the question with me, and I thought such cowardice came not from God. This Foundation of Palencia was something similar to that of Burgos: I had nothing either for the one or the other; but this was no hinderance, for I used to begin so. He

told me that I should not, on any account, omit the Foundation of Palencia, and Father Baltasar Alvarez, provincial of the Society, had told me the same in Toledo, but then I was well. This was enough to make me resolved; though I was much influenced, yet I was not fully determined, for the devil, or (as I have said) my illness, held me fast; still I was more inclined to the Foundation. The prioress of Valladolid helped me all she could, because she was very anxious for the Foundation of Palencia; but when she saw me so cold, she began to fear also. Now let the true heat come, since neither men nor the servants of God are sufficient, and hence we may understand that many times it is not I who do anything in these Foundations, but He who is all-powerful.

One day, after I had communicated, being in these doubts, and undetermined what to do, I asked our Lord to enlighten me, that I might do His will in all things, for my coldness was not so great as ever to fail in this desire. Our Lord said to me, as if reprehending me: "What are you afraid of? When have I been wanting to you? I am the same now that I have been; do not neglect to make these two Foundations?"* O great God! how different are *thy* words from those of men! I became so resolute and courageous, that all the world would not have been able to hinder me. I began to negotiate the business immediately, and our Lord also began to afford me the means. I chose two nuns to purchase a house: and although they told me it was impossible to live in Palencia without receiving alms, yet it was the same to me as if they had not said so, for to found a monastery with revenue was, I clearly saw, not then possible; and since God commanded me to found the monastery, His Majesty would provide for it. Thus, although I had not yet quite recovered,

* "Que temes? Quándo te he yo faltado? El mesmo que he sido, soy ahora; no dexes de hacer estes dos Fundaciones."

I determined to go, though the weather was still cold, for I left Valladolid on the Feast of the Holy Innocents in the year above mentioned, because a gentleman of that place, who had gone to live in some other town, had left us a house of his which he had hired till St. John's day. I wrote to a canon of that same city (although I did not know him, yet a friend of his told me he was a servant of God: and so I took it for granted that he would be of service to us, for as we have seen in the other Foundations, our Lord selects in every place some one to assist us, because He sees the little I can do myself). I wrote to this canon, entreating with all possible secrecy to get the house empty, without telling the person who lived in it for what purpose we wanted it; for although some great persons had shown an inclination to favour us, and the bishop also was very much for us, yet I thought it more secure that no one should know our business. The Canon Reynoso (for this was the person's name I wrote to) managed the business so well, that he not only had the house ready for us, but provided beds, and made many other convenient arrangements; and of these we stood in great need, for the cold was excessive; and the day before was so foggy, that we could scarcely see one another. It is true, we took little rest, till we had fitted up a place for saying mass the next day, before any one could know that we had arrived. And in these Foundations I always found this to be the best, for if we begin to take opinions, the devil disturbs every thing; and though he cannot succeed in the business, he strives to hinder it. And so in the morning at day-break, a priest named Parras, who had come with us, said mass: and another also, named Augustin de Vitoria, a friend of the nuns in Valladolid, who had lent me money to furnish the house, and did me many other favours on the way.

There came with me five nuns and a lay-sister,

who had been my companion for a long time; and so great a servant of God was she, and so discreet, that she can be of greater assistance to me than all the rest of the nuns. We slept little that night, though, as I have mentioned, the road was so bad on account of the rain that fell. I was much pleased that the house was founded on the Feast of King David, to whom I am very devoted. I immediately sent word to the bishop that morning, who did not know we had arrived. He presently paid us a visit with great kindness, which he has always shown us. He said he would give us what food we wanted, and he ordered his vicar-general to provide us with many other things. The Order is so much indebted to him, that whoever shall read these Foundations is bound to recommend him to our Lord, living or dead; and this request I make through motives of charity. The joy which all the people showed was so great and so general, as to appear very remarkable, for no one seemed to dislike the business. The knowledge that the bishop approved it very much assisted us, for he was exceedingly beloved there: but all the people seem to have better dispositions and more generosity than I have seen elsewhere: and so every day I am more and more pleased that I founded a house there.

As the house we inhabited was not ours, we immediately began to treat about the purchase of another: for although that we lived in was to be sold, we did not like it on account of its bad situation; and with the supply of nuns whom I had brought with me, there seemed some reason for speaking about it; for though it was small, it was large enough for the place. But if God had not raised up good friends for us (as he did), all our exertions would have been vain: the good Canon Reynoso drew in another friend named Canon Salinas, a man of great charity and judgment; and they both took up the business as if it had been for

themselves, and I think even more; and ever after also they took an interest in this house. The people hold in great esteem a church called "Our Lady de la Calle:" it is like a hermitage, to which for devotion great numbers of the town and country around resort. The bishop and every one else thought we might do well there, being so near that church; and though the church had no house, yet there were two near it, which, if purchased, would have been sufficient for us, together with the church. The church was in the gift of the chapter and a confraternity, and so the business began to be negotiated. The chapter soon consented, though we had some difficulty to arrange matters with the brothers; at length they yielded also, for (as I have mentioned) the inhabitants of this place are as virtuous as I have ever seen in my life.

When the owners of the houses saw that we liked them, they began to raise the price, and justly so: I wished to go and see them; and both myself and those who came with me so disliked them, that on no account would I purchase them. It clearly appeared afterwards that the devil did much on his part to hinder us, for he evidently disliked our going there. The two canons who managed the business thought the place too far from the church (as it was in reality), though it stands in the most populous part of the city. At last we agreed that the house was not convenient for us, and that another should be sought after. These two gentlemen, the canons, forthwith began to make inquiries with such care and diligence, omitting nothing which they thought might be of use to them, that they excited me to praise our Lord for it. They fixed upon one they liked, which belonged to a person named Tamayo: it was very convenient for us in many things, and stood near the house of an eminent gentleman named Suero de Vega, who favoured us highly, and was much pleased at our coming there, as well as several

more in that neighbourhood. The house, however, was not large enough, and so they gave us another, though such as we could not well unite and join with the others.

In a word, by the account which they gave me of it, I wished it to be taken; but these gentlemen did not wish to do so until I saw it first. I had an aversion to go out amongst the people, and I trusted them in everything; but there was no remedy. At length I went there, and to the house of our Lady also, though not intending to purchase them, but only to show the owner we could do without his houses, and that therefore he should not have raised the price. The house of our Lady appeared so unfit, both to me and to those who came with me, that we are now astonished how they could seem so to us; and thus disposed, we returned to the other, being fully determined to take it and have no other; and though we met with many difficulties, yet we overcame them, notwithstanding it was very hard to do so; for, to prepare the church (which was not a good one) took all that we had to live upon. It is a strange thing for one to go resolutely to work. The truth is, God gave me strength and life, that I might trust little in myself, although I was not then the only one who was mistaken. We determined, then, to take the other house, and to pay the sum demanded, which was very high; and I also resolved to write to the owner, who was not then in the city, but in some place near.

It may seem silly and useless to dwell so much on buying a house: but my object is, that you may see how the devil strove to hinder us from going to the house of our Lady; and every time I remember this circumstance it makes me tremble. The two canons being resolved (as I said) to take no other house, the next day at mass I began to be very much troubled about what was the best to be done; and I was so uneasy that I could scarcely attend to the

mass. When I was going to receive the Most Blessed Sacrament, and in the act of receiving it, I heard these words : "This suits thee;"* and they were spoken in such a way as to make me determined not to take the house I was thinking of, but that of our Lady. I indeed began to think it hard to break off a business almost agreed upon, and which the canons had managed with so much care: but our Lord answered me: "They know not how much I am offended there, and this house will be a great remedy for it." A doubt came into my mind whether I was deceived by these words, though by the effects produced in me, I knew well they came from the Spirit of God; and immediately our Lord said to me, "It is I." I then became composed, and the affliction and doubt which before oppressed me were removed, though I knew not how to remedy what had already been done, and to unsay all I had said to the sisters respecting the house of our Lady, having exaggerated its unfitness and told them we would not go there until we had seen it; this, however, did not trouble me much, for I knew the sisters would approve of whatever I did; but I was troubled for those who so much desired the other house, and I thought they would consider me vain and fickle, because I so quickly changed my mind, a thing I greatly abhor. But all these considerations were of little or no use in deterring me from going to the house of our Lady: nor do I now remember its unfitness, for in comparison with the desire the nuns had of preventing even one venial sin, they considered everything else as nothing; and if every one of them had known what I knew, they would have been of my opinion; I made use therefore of this remedy.

I went to confession to Canon Reynoso, who was one of the two that assisted me; and though I had

* "Esta te conviene."

given him no account of spiritual things of this nature, because no opportunity had presented itself to oblige me, and being always accustomed to such things,* to do whatever my confessor advised me, in order to advance more securely, I resolved to tell him the case under the strictest secrecy, though I did not feel myself determined to neglect doing what I had understood in prayer, without giving myself much uneasiness; but in the end I would have done it, because I trusted in our Lord (as I have many times seen happen), that His Majesty would incline the confessor (though of a different opinion) to do what He desired should be done. I told him, first of all, that many times our Lord was accustomed to instruct me how to act in such things; and that hitherto many events have happened, whereby I understood they were directed by His Spirit; and then I related to him what had taken place, but added that I would do what he thought proper, though it might give me some pain. Though young, he is very prudent, holy, and of a sound judgment in everything; and though he saw I should be blamed, yet he did not wish that to be omitted which I had heard in prayer. I told him it would be better for us to wait for the messenger (who had been sent to the master of the house), and he consented thereto. I trusted that God would help us, as indeed he did; for though we gave the owner of the house what he wished and asked for, yet he now demanded three hundred ducats *more*, which seemed very unjust and foolish, as we had already paid him too much. Herein we perceived the hand of God, for to sell the house was very advantageous to the landlord, and demanding more than was agreed upon helped our case; for we said we should never agree to his terms, though not altogether, since it was clear that for three hundred ducats we would have lost a house which seemed

* That is, in these Foundations.—T.

so convenient for a monastery. I told my confessor not to give himself any trouble about my reputation, since he was of the same opinion as myself, but to to tell his companion I was *resolved* to purchase the house of our Lady, whether dear or cheap, good or bad. He has an extremely sharp mind and quick intelligence; and though nothing had been told him, yet seeing such sudden a change in me, I think he imagined what had happened, and therefore he did not press me further on the subject.

We have all seen since the great mistake we made in purchasing the other house, and we are now astonished on beholding the great advantages of the house of our Lady, besides the principal one, which is in serving our Lord and His glorious Mother, and in removing many occasions of offending Him; for there were many vigils observed there* at night, and (being only a hermitage) many things might be done there, the removal of which displeased the devil; but we were glad to be able in any way to serve our Mother, and Lady, and Patroness; and it was ill done not to have done so before, because we should not have looked any further. It is evident the devil blinded us in many things, for there are several conveniences not to be found in other places; while the joy of all the people who desired our going there was excessive: nay, even those who wished us to be somewhere else, afterwards were pleased that we had come. May our Lord be blessed for ever, who gave me light in this matter, as He always does whenever I happen to do anything well, for every day I am more and more astonished at the little ability I possess in everything. Neither do I consider these words as spoken through humility, because each day I see my deficiencies more clearly: hence it seems to be His Majesty's pleasure that I and all of us should know, He it is who alone doth these

* In the other house.

works; and that as He once gave sight to the blind by applying clay, so He is pleased to give light to one* so blind as I am. There were in this affair (as I have mentioned) many things showing great blindness; and every time I think of them they excite me to praise our Lord anew for this business, though even for this I am not sufficient, nor do I know how is it He endures me. May His mercy be blessed. Amen.

Immediately these holy friends of the Virgin hastened to negotiate for the houses, and I thought they had them cheap. They took great pains in the matter; for in each of these Foundations God is pleased to grant some favour to those who assist us; and I am one who never does anything, as I have said many times, and wish never to desist from repeating, because it is true. They endured much trouble in fitting up the house, and paying so much money for it (for I had none), besides being bound for it; for in other places, before I could obtain security (for a less sum), I was greatly afflicted; and the people have reason, for if they trusted not our Lord, I had not a farthing: but His Majesty has always granted me the favour, that whoever passed their word for me never lost anything, nor did they fail of being well repaid, which I look upon as a very great favour. The owners of the houses not being content with the two canons for security, they went to look for the Vicar-General, whose name was Prudencio (I know not if I remember him rightly; now they tell me so, as they call him the Vicar-General, but then I did not know his name); and he was so kind to us, that we are much indebted to him. Meeting one another, he asked them where they were going. They replied they were going to look for him, that he might sign the agreement. He laughed, and said: "Do you speak in this way to

* Literally, "Que á cosa tan ciega," &c.

me, to become security for so large a sum?" And immediately, while sitting on his mule, he signed the deed—a thing very wonderful in these our times. I am unwilling to leave off praising the charity, both particular and general, which I found in Palencia. The truth is, it seemed to me to resemble the Primitive Church (a state not usual in this age of the world), to see how we had no revenue, and that the people were to provide us with food; and yet they were not only not offended, but they considered it a very great favour shown them by God; and they said the truth, if we consider the matter in the true light; for were it only to have one church more, where the Most Blessed Sacrament could be kept, that would be a high favour. May He be for ever blessed. Amen.

It is very clear that our Lord was pleased to have a monastery here, and that formerly some foolish things* were committed, which now are not done; for as several persons kept vigils there, and the hermitage was alone, all did not go there through devotion; but everything is remedied now. The image of our Lord was very improperly placed; but the bishop, Don Alvaro de Mendoza, made a chapel for it, and thus many things are done there now redounding to the honour and glory of this glorious Virgin and her Son. May He be for ever blessed. Amen.

The monastery being now finished, by the time the nuns were to come there, the bishop wished them to go with great solemnity some day within the Octave of the Most Blessed Sacrament; and he came over himself from Valladolid. The Chapter, the different Orders, and almost the whole city, assembled together, with excellent music. We all went in procession from the house where we dwelt, with our white cloaks and veils, to a parish that was near the house

* "Algunas cosas de impertinencias."

of our Lady, where we met the image above mentioned; and then we took the Most Blessed Sacrament, and placed it in the church with great solemnity and joy, which caused deep devotion; and as more nuns had come for the Foundation of Soria, we all carried candles in our hands. I believe our Lord was exceedingly praised that day by the people of the place. May He grant, that He may always be so praised by His creatures. Amen.

When I was at Palencia, it pleased God to make a separation between the Discalced and Calced fathers, each choosing a provincial of their own; and this was one of the most joyful events we could desire for our peace and quiet. At the request of our Catholic king, Don Philip, a very ample brief was obtained from Rome for this purpose, and his Catholic majesty favoured us very much, as he had begun. A chapter was held in Alcalá by the command of the Reverend Fray Juan de las Cuevas, then prior in Talavera of the Dominican Order, and who was appointed by the Pope, and nominated by his majesty, being a very holy and discreet person, as such an office required. The king paid their expenses, and by his command the whole university favoured them greatly. The chapter was held in a college of ours, called St. Cyril of the Discalced, with remarkable peace and concord. Father Fray Gerónimo Gracian de la Madre de Dios was elected provincial. What passed in the chapter these fathers will mention in another place, and therefore I need not treat of them. But I wished to say so much, because, while engaged in the Foundation, our Lord was pleased to finish a business so important to the honour and glory of His glorious Mother, since she is the Lady and Patroness of our Order, as being hers. This separation has given me one of the greatest pleasures and comforts I could receive in this life; for during more than twenty-five years the Order has had to endure more troubles, persecutions, and afflictions than I have space to relate: our Lord

only can know them; and he that knows not the troubles endured, cannot, from beholding this business settled, conceive the joy of my heart, and the desire I had that all the world should praise our Lord; and let us recommend to our Lord our holy king, Don Philip, by whose means God has brought this Order to so good an end, for the devil had already exerted his craft so well, that, only for the king, all was near being lost.

And now we are all in peace, Calced and Discalced, having no one to disturb us in the service of our Lord. Wherefore, brethren and sisters, since His Majesty has heard our prayers, let us make haste to serve Him. Let the living (who are eye-witnesses) consider the favours He has shown us, and from what troubles and cares He has freed us; and let those who come after us, since they find everything smooth and easy, never allow in any way, for the love of our Lord, anything of such perfection to fall away; let not that be said of them which is said of certain Orders, that men commend their *beginnings*, and that this is our beginning; but rather let them endeavour always to be beginning and advancing from good to better. Let them consider how, by means of very small things, the devil is continually boring holes,* that so great things may afterwards enter. Never let it be said: "There is no harm in this," or, "These are extremes." O my daughters! in everything much is lost, if we do not advance. Through love of our Lord, I beseech you to remember how soon everything ends, and what a favour our Lord has bestowed on us, in calling us to this Order; and the great punishment he will have to endure, who shall introduce any relaxation; and ever place before your eyes those holy prophets from whom we have descended, for we have many saints in heaven who have worn the habit. Let us

* "Vá el demonio barrenando agujeros," &c.

acquire, with the Divine assistance, the holy presumption of becoming ourselves what *they* were. The combat, sisters, will last but for a short time, while the reward is eternal; let us leave those things which are temporal, and seek only after what will bring us to things eternal, that so we may the more love and serve our Lord, as we have hereafter to live with Him for ever. Amen. Amen. God grant us His grace.

CHAPTER XXIX.

FOUNDATION OF THE MONASTERY OF SORIA.

BEING at Palencia, engaged in the Foundation mentioned above, a letter came from Dr. Velazquez, bishop of Osma, with whom I had spoken on affairs of my soul on account of some fears that then troubled me; he was at that time canon and professor in the great church of Toledo; and because I knew he was a very learned man and a servant of God, I earnestly requested him to take the care of my soul, and to hear my confession. As I made the request for the love of God, though very busy, he did it so willingly (for he saw my necessity), that I was astonished. He heard my confession, and directed me all the time I was in Toledo, which was very long. I gave him an account of my soul with much candour, as I am accustomed to do; he did me a great deal of good indeed, for from that time I began to be free from so many fears. It is true, he had some other business on hand, which is not to be mentioned here. But, in a word, he did me much good, for he confirmed me, by quotations from Holy Scripture, a thing which pleases me much and suits me well, when I am certain they are quoted by one who is learned and good. This letter he wrote to me from Soria, where he then was, telling me that a lady, who was his

penitent, had spoken to him respecting the foundation of a monastery of our nuns there; and because he liked the design, he told her he would arrange that I should go and found it, and that therefore I must not fail. And if I thought proper to found the house, that I was to let him know, and he would send some one for me. I was exceedingly glad of this offer, because besides being a good Foundation, I had a great desire to speak with him concerning some affairs of my soul, and to see him, because I have a great love for him, on account of the many advantages I have derived from his guidance. The name of this lady foundress was Doña Beatriz de Beaumonte y Navarra, being descended from the kings of Navarre, and a daughter of Don Francés de Veamonte, an illustrious and very noble house. She had been married for some years, but had no children; she was very rich, and for some years before, she had resolved to found a monastery of nuns.

When she had spoken with the bishop, who gave her an account of this Order of our Lady of Discalced nuns, she was so pleased with it, that she entreated him to make haste and have the monastery founded. Her disposition is mild, generous, and fond of mortification; in a word, she is a great servant of God. She had a good house in Soria, strong built, and well situated; and this she said she would give us, with all that was necessary for the Foundation, and this she actually bestowed upon us, together with a revenue of five hundred ducats. The bishop offered to give us a very excellent church, built all with arches, which belonged to a parish near the house, and which with a little gallery were very useful to us: and he did well in bestowing it upon us, because the parish was poor: and as there were several churches, he easily translated it to another one. He gave me an account of all this in his letter, and I communicated it to the Father-Provincial who was then here. Both he and all his

friends thought it best to answer, that the bishop should send some one for me, as the Foundation of Palencia was already finished; and I was very glad it was so, for the reasons above mentioned.

I immediately told the nuns to come, whom I intended to take with me; they were seven in number, (for the lady wished for many rather than few): one was a lay-sister, and my companion and myself. A servant of the bishop came for us, who was very diligent and useful; and because I had told him I should take with me two Discalced fathers, I took Padre Fray Nicolas de Jesus Maria for one: he was a native of Genoa, and a very prudent and discreet person.* He took the habit when he was more than forty years of age, at least he is so now, and he took it not long since; but he has advanced in virtue so much during this short period, as to make it evident that our Lord chose him to assist our Order in these grievous persecutions; for the others who could have assisted us were either banished or put in prison; but of him they took no notice, because (as I have said), having only lately joined the Order, he held no office; and God did this, that I might have such an assistant. He is so prudent a man, that he lived in a monastery of the Relaxed Rule at Madrid, as if for some other business, without any one discovering that he managed our affairs, and so they let him alone. We often wrote to each other, while I was in St. Joseph's monastery at Avila, and we treated of necessary matters as we thought fit, from which he derived great comfort. Hence may be seen the straits the Order was in, since so much was made of me, "for want of a better," as the saying is. All this time I had proofs of his virtue and judgment, so that he is one whom I love much in our Lord, and consider him to be a great honour to the Order.

He and a lay companion came along with us.

* Mr. Woodhead adds, "and of the Dorian family," which words are not in the two Spanish editions I have.

I suffered little difficulty in this journey, because he whom the bishop had sent treated us very kindly, and assisted in providing good accommodation for us; and when entering the diocese of Osma, I perceived the people loved the bishop so much, that when we told them we were on business for him, they gave us a kind and welcome reception. The weather was fine, the journeys not long, and so the fatigue of travelling was but little; but the joy was great, for hearing how highly they spoke of the sanctity of the bishop, I rejoiced exceedingly. We reached Burgos the day before the octave of Corpus Christi; the next day, being Thursday and the Octave, we communicated; we stopped there for collation, for we could not reach Soria that evening: the night we spent in the church, for we could find no other lodging, and at this we were well pleased. In the morning we heard mass there, and arrived at Soria about five o'clock in the evening. As we passed by the house of the holy bishop, he was standing at his window, and from this place he gave us his blessing, which consoled me exceedingly, because he was both a prelate and a saint.

The lady our foundress stood waiting for us at the door of her house, where the monastery was to be. As there was a great crowd round the place, we saw no way of entering. This was no novelty, for wherever we went (the world being very fond of novelty), so many came out to see us, that had we not worn our veils, it would have been very inconvenient: but as it was, we could bear the gaze of the people. The lady had fitted up a very good and large hall to have mass said there, till the gallery was made to pass to that which the bishop gave us; the next day, being the Feast of our holy Father Eliseus, mass was said and possession taken. The lady had furnished the house with everything necessary, and gave us an apartment where we lived retired till the gallery was finished, which took till the Transfiguration. On

that day the first mass was said in the church with great solemnity, many people being present. A father of the Society preached, the bishop having gone to Burgos; for he lost not a day nor an hour, but spent all his time in labours, though he was far from being well, having lost the sight of one eye; this was the only affliction I had there, being extremely sorry that his sight should be lost, which was so useful in the service of our Lord; but His judgments are known only to Himself; and they afford His servant more opportunities of meriting (for he laboured no less than he did before he lost his eye), and of conforming his will to the Divine will. He told me it gave him no more trouble than if it had not happened, and that sometimes he thought it would not grieve him if he lost the sight of the other, for then he would live in a hermitage, and serve God there, without any more obligations. This had always been his inclination before he was a bishop, for so he told me sometimes; and that he had once almost resolved to give up everything, and go to some hermitage. I could not approve of this, thinking him so useful to the church of God, and therefore I wished him to be what he now is, although on the day the bishopric was given him (of which he sent me word immediately), I was in very great distress, for he seemed to me to have a heavy load on his shoulders, so that I could not rest: I presently went into the choir to recommend him to our Lord, and His Majesty immediately composed me, telling me, "The bishop would be very useful in His service;" and so it is evident he is now. But notwithstanding the pain his eye gives him, besides other afflictions and his usual labours, he fasts four days in the week and does other penitential works; his diet is very poor. When he visits his diocese, he goes on foot, which his servants cannot endure, and they complain of it to me: they are certainly very virtuous and devout, else they would not stop in the house. He

seldom allows important business to pass through the hands of his secretaries (nor of others either, I suppose), without passing through his also. For two years when he first came to the diocese, he endured most outrageous calumnies, which astonished me, for as regards doing justice, he is upright and exact. By degrees they ceased; for though his enemies went to court, where they imagined they might be able to injure him, yet as the good he was doing throughout the diocese was evident, they could do but little; and he also suffered everything with such great patience, that he confounded them, doing good to those who strove to do him harm. In spite of his many employments, he finds some time for prayer.

It seems to me that I have praised this good man beyond all bounds, and yet I have said but little. But I have spoken of him, in order that he may be known who began the foundation of the Monastery of the Most Holy Trinity in Soria, and that those who come after to live there may console themselves that nothing has been lost, though I know well those who are now alive are not ignorant of these things. Although he did not give the revenue, yet he gave the church, and persuaded this lady (as I said) to found the monastery; he is a very good Christian and a man of great virtue and penance.

After we had taken possession of the church, and everything had been prepared which was necessary for enclosure, I was obliged to leave for the monastery of St. Joseph's at Avila; and I accordingly departed immediately, the weather being very hot, and the roads extremely bad for travelling in waggons. A prebendary of Palencia, named Ribera, returned with me, and he had been of great assistance to me in preparing the gallery and in everything else; for Father Nicolao de Jesus Maria went away soon after the deeds for the Foundation were drawn up, since he was greatly wanted in another place. This Ribera had some business to transact in

Soria, and when we went there, he came with us. From that time God gave him such a desire to assist us, that he ought to be recommended to our Lord, and considered as a benefactor to the Order. I did not wish any one else to travel with me, except my companion, who by her diligence was enough for me; and the less noise there is, the better able I am to travel. But on this occasion I paid well for the pleasure I found in going to Soria, because though he that went with us knew the way to Segovia, yet he knew not the waggon-road, so that our conductor led us through places where we were often obliged to alight, and pull the waggon almost by main strength through certain craggy precipices. If he took a guide, he directed us as far as he knew the way was good; but when we came into a bad road, he left us, saying "he had some business to attend to." Before we arrived at any inn, being uncertain where we were going, we were forced to suffer much from the heat, and often the waggon was in danger of upsetting. I was very sorry for the person who travelled with us, because, though we were told we were going right, yet we were obliged to return back: but his virtue was so deeply rooted, that he appeared not at all to be displeased, which I greatly admired, and praised our Lord for it, for where virtue is solid, events can affect us but little. I praise our Lord for delivering us from this road.

We arrived at St. Joseph's in Segovia on the Vigil of St. Bartholomew, where our nuns seem to have been uneasy at my long absence: but as the road was so bad, it was with great difficulty we went along. There they caressed us much, for God never sends me any trouble which He does not immediately reward. I rested there above eight days; and because this Foundation was finished without any trouble, I make light of this affliction, considering it to be nothing. I left Soria with pleasure, because it seems to be a place where I hope, through

the mercy of God, He will be served by those who live there, as is the case at present. May He be blessed and praised for ever and ever. Amen. Thanks be to God.

CHAPTER XXX.

FOUNDATION OF THE MONASTERY IN BURGOS.*

It is now more than six years ago since some persons of the Society of Jesus, spiritual, learned, and advanced in years, told me it would be of considerable advantage to our Lord if a monastery of our holy Order were founded in Burgos, and they gave me many reasons which moved me to desire such a thing. But on account of the many troubles the Order was in, there was then no opportunity of effecting it. In the year 1580, when I was at Valladolid, the archbishop of Burgos passed through the town (that archbishopric having been given to him about this time, which was before in the Canary Isles), and he was going to reside there. I entreated Don Alvaro de Mendoza (who, as I have already mentioned, greatly favours our Order, he being the first who admitted the monastery of St. Joseph's at Avila, of which he was then bishop; and ever since he has always shown us great kindness, undertaking the business of our Order as if it were his own, and that especially which I recommended to him)—this holy man I entreated to ask a license from the archbishop for founding a monastery in Burgos: he told me he would very willingly do so, for as he thought our Lord was zealously served in these houses, it

* St. Teresa thus alludes very humbly to this most painful of all her Foundations, in one of her Letters: "I had so many labours, so little health, and so much business during the Foundation of Burgos, that little time was left me for the enjoyment of this pleasure. Glory be to God, for all is now over," &c. (Al Ilustrisimo Señor Don Sancho d'Avila.)

always gave him great pleasure when one was founded. The archbishop did not wish to enter Valladolid, but lodged in the monastery of St. Jerome, where the bishop of Palencia entertained him, and dined with him, and gave him a girdle,* and performed other ceremonies belonging to an archbishop. There he asked the license of his grace for the foundation of the monastery. He answered, "he would grant it with all his heart," for even when he was bishop of the Canaries, he desired to have a monastery of our Order, knowing well how our Lord is served in them; and he said he had also been in a place where there was one of our monasteries, and he knew me well. The bishop accordingly told me that I need not delay for a license, for his grace highly approved of the undertaking; and that, as the Council does not state the license must be in writing, but only granted with his consent, I might consider the matter as already approved and settled.

In the preceding Foundation of Palencia, I mentioned the *great reluctance* I felt in founding any more houses at this time, on account of my great infirmities, which were so severe that all thought I should die; and I have not yet recovered, though such a consideration does not usually discourage me from what I see may conduce to the glory of God: hence, I cannot understand the cause of the repugnance I then felt. If it were the little probability of success, there was *less* in some of the other Foundations: I think it was the devil who disturbed me, from the effects which have followed, and these usually happen so. In every Foundation there will be some trouble; and as our Lord knows what a miserable creature I am, He always assists me by words and works.† Sometimes I have thought, that

* "Y darle un cinto." I do not know to what particular ceremony St. Teresa alludes.

† "Como nuestro Señor me conoce por tan miserable, siempre me ayuda con palabras, y con obras."

as in some Foundations with which I had no difficulty, His Majesty never told me of anything which was to happen, so it was in this; for knowing what I should have to suffer, He immediately began to console me. May He be blessed by all men. In the Foundation of Palencia, the business of which was settled together with this one, I mentioned how our Lord, as it were reprehending me, said: "What do you fear? When was I ever wanting to you. I am the same now: do not neglect to erect these two Foundations." It is unnecessary to relate here, as I mentioned the circumstance before, how much these words encouraged me, for all slothfulness left me: and hence it is quite clear that neither sickness nor old age was the cause of this repugnance, and accordingly I began to arrange the business of these two Foundations, as I have already mentioned. I thought it best to erect the Foundation of Palencia, *first*, as it was near at hand, and because the weather was so bad, and Burgos so cold, and likewise in order to please the good bishop of Palencia; and so I did as I have mentioned. But as, when I was there, the Foundation of Soria was offered me (everything having been provided), I thought it better to go to this place first, and thence I could proceed to Burgos. The bishop of Palencia was of the same opinion, and he also considered it the best to give an account to the archbishop of what had passed; accordingly, after my departure for Soria, he sent a canon to the archbishop for this purpose only: his name was Juan Alonso. The archbishop wrote to me, assuring me he exceedingly desired my coming to Burgos, and he consulted with the canon about the business, writing at the same time to the bishop of Palencia, and referring the matter to him; and that the reason why he did so was, because he knew it was necessary to obtain the consent of the city of Burgos. In a word, his determination was that I should go there, and treat with the city first; and if

it should refuse to give its consent, the people could not tie his hands to prevent him from granting leave. He reminded his lordship also, that being present at the foundation of the first monastery in Avila, he no doubt remembered the great uproar and opposition which happened; that, therefore, he (the archbishop) intended to prevent the like from happening here; that it would be inconvenient to erect a monastery, unless endowed, or with the consent of the city, and that this was the reason why he spoke on the subject.

The archbishop of Palencia, on hearing that I was to go to Burgos, considered the business as settled, and justly so; accordingly, he sent me word that we should go as soon as possible. But I thought I perceived some want of courage in the archbishop; and when I wrote to him, I returned his grace many thanks for the favour he did me, but at the same time I intimated that I liked asking the city's consent less than doing the business without saying anything to the people, for this might raise greater opposition to his grace. I seemed to foresee we could rely but little on the archbishop, in case we should meet with any opposition to our procuring the license. I also considered the business difficult, on account of the different opinions which usually arise in such matters. I wrote to the bishop of Palencia, requesting him that since winter was so near, and my infirmities so great, that I could hardly endure a place so cold, he would allow the matter to rest for the present. I did not allude to my doubts about the archbishop, because, being already displeased about some inconveniences interposing, and having formerly displayed such good will in the business, I did not wish to produce any disagreement between them, as they were now friends; and so I went from Soria to Avila, little thinking then I should so soon go to Burgos; and my presence in the monastery of St. Joseph at Avila was very necessary.

There lived in the city of Burgos a devout widow named Catalina de Tolosa, a native of Biscay; and were I to recount her virtues of penance, of prayer, of alms-deeds, charity, sound judgment, and courage, I should be too long. Some four years ago, she placed two daughters as nuns in the monastery of our Lady of the Conception, at Valladolid, and she disposed of two more in that of Palencia, staying there till it was founded; and she brought them before I came for the Foundation.

All the four succeeded well (as educated by such a mother), for they seemed like so many angels: she gave them good portions and everything else very amply, being exceedingly wealthy; and in every thing she does she shows great liberality, as she is rich. When we were in Palencia we considered the archbishop's license *as certain,* so that there seemed no occasion to take any precautions: accordingly, I requested the lady to look for a house to let, in order to take possession, and to get a grate and a wheel* put up at my expense, without imagining she would be at any expense herself, but only at mine. She desired this Foundation so much, that she felt acutely it was not erected immediately: and so after I returned to Avila (as I mentioned), then thinking nothing about the matter, she was not idle, but thinking nothing was wanting but the consent of the city, she began to procure it without saying a word to any one. She had two neighbours, persons of rank, and great servants of God, mother and daughter, both of whom earnestly desired this Foundation. The mother's name was Doña Maria Manrique, who had a son a magistrate, and his name was Don Alonso de Santo Domingo Manrique; the daughter's name was Doña Catalina: they both induced Don Alonso to propose the business to the corporation, but

* Or a "turn," as it is generally called; is a contrivance by which nuns receive provisions, letters, parcels, &c., without being seen, and by which they can speak to people.

he first asked the mother what foundation was made for the erection of the monastery; for, without some provision, the corporation would not allow it. She told him she would engage to give us a house (and in reality she did) if we should want one, and also that she would provide us with food, and then she gave him a petition signed with her name. Don Alonso managed the matter so well, that he obtained the license from all the magistrates, and went to the archbishop with it in writing. Doña Catalina, when she began to negotiate the business, wrote to me how it was going on, but I took it for a joke, knowing with what difficulty poor monasteries are admitted; and because I neither knew nor suspected that she would pledge herself to do what she did: I thought that much more would be required.

One day within the Octave of St. Martin, while I was recommending the matter to our Lord, I was thinking what I should do if the license were granted, since for me to go to Burgos with so many infirmities (to which cold is so contrary, and the weather was then very severe), appeared intolerable; nay, it seemed rashness to undertake such a long journey, having but just returned from one so rough as that from Soria (to Avila); nor would the Father-Provincial let me go. I thought the Prioress of Palencia might go very well, for every thing being made smooth, there would not be much difficulty. While I was thus musing, and quite determined not to go, our Lord spoke these words to me, whereby I understood that leave had been granted: "Do not regard this cold, for I am the true heat: the devil employs all his power to hinder this Foundation: use your power for my sake, that it may be done, and neglect not to go in person, for you will be of great benefit."* On hearing these words, I altered

* "No hagas caso destos frios, que yo soy la verdadero calor: el demonio pone todas sus fuerzas por impedir aquella Fundacion:

my mind, for though nature sometimes shows repugnance in difficult undertakings, yet never have I lost my resolution to suffer for this great God; and I beseech him not to notice these feelings of my weakness, but to command me whatever He shall please, since by His assistance I shall not fail to do it. There were then deep snows: but that which discouraged me the most was my want of health, for if I had that, it appeared as if I could despise every difficulty. This my great infirmity often afflicted me in this Foundation. The cold was afterwards so little (at least that which I suffered), that truly I felt no more than I did when I was at Toledo. Our Lord has faithfully kept His word, according to what He told me in this matter.

In a few days the license came, together with letters from Catalina de Toloso and her friend, Doña Catalina, begging me to make haste, as they feared some disturbance, because the Minims had then come there to found a house, and likewise the relaxed Carmelite fathers had for some time been endeavouring to do the same: a little after, the fathers of St. Basil's Rule: so many "Orders" meeting together at the same time was a great hinderance and a remarkable circumstance; but it gave us all an opportunity of praising our Lord for the great charity of this place, since the city willingly gave leave to all, though not possessing the property it used to have. I had always heard the charity of this city commended, but I never thought it was so great: some favoured one Order, and some another; but the archbishop considered all the inconveniences that might happen, and provided against them accordingly, thinking so many poor Orders could not be maintained; and perhaps the same Religious went to him, or the devil invented it, in order to prevent the great advantage God bestows

ponlas tú de mi parte, porque se haga; y no dexes de ir en persona, que se hará gran provecho."

on those places, where there are many monasteries, since He is just as able to support many as He is few.

These were the reasons why these holy women urged me to make such haste, and if I consulted my own wish, I should have gone immediately; but other business I had to settle detained me, for I considered how much *more* obliged I was not to lose so good an opportunity than they whom I saw so industrious. The words I had heard from our Lord gave me to understand I should meet with great opposition, and I knew not from whom, nor whence, for Catalina de Tolosa told me she had secured the house she lived in for taking possession, and the city was courteous, and so was the archbishop also: and hence I could not imagine whence this opposition would come which the devils were to raise, for I never had the least doubt but that the words I heard were from God. In a word, His Majesty gives superiors greater light; for, writing on the subject to our Father-Provincial (as far as I understood it), he did not hinder my going, but only asked me if I had the archbishop's license *in writing*. I told him they had written to me from Burgos that the matter had been settled with the archbishop, that leave had been granted by the city, and the archbishop had approved it, so that his word could not be doubted in this business.

The Father-Provincial wished to accompany us to this Foundation, partly because he was not then occupied, having been preaching that Advent; and he had also to visit Soria (which he had not seen since it was founded, for he went about but little), or else he wished to take care of my health on the journeys, for the season was extremely cold, and I was old and infirm, but he thought my life was perhaps of some little importance. His company was certainly a special providence of God, for the roads were such (on account of the heavy rains)

that it was quite necessary for him and his companions to go and examine where we could pass, and to help us to pull out the waggons from the ruts,* especially between Palencia and Burgos; for it was very bold of us to leave them were we did. But the truth is, our Lord told me, "we might go, and that I should not fear, for He would be with us," though I did not then mention this to our Father-Provincial. But he consoled me in all the great afflictions and dangers which befel us, and especially the passage near Burgos called the "Bridges," where the water had overflowed so much, and in so many places, that the bridges could not be seen, nor could we tell where we were going, for everything around seemed to be all water, and very deep it was on both sides. In a word, it appeared great rashness to pass the way, and especially with the waggons, for had they missed ever so little, all would have been lost; and one of them was in this danger.

We took a guide from an inn that was near, who knew the way, which was, however, very dangerous. And then as to our lodgings, they were very bad; for as we could not make the usual day's journey on account of the badness of the roads (for very often the waggons stuck in the mire, so that we were obliged to take the horses from one waggon to pull another out), the father who accompanied us endured a great deal, for we chanced to meet with certain young drivers,* who were very careless. But the company of the Father-Provincial was a great comfort, for he took care of everything; and he was also of such a mild disposition, that nothing seemed capable of troubling him; hence what was great he lessened, so that it appeared little, though not the "Bridges," for there, *even he himself* seemed afraid. And who would not fear, on entering into a world of waters, without a path, or without a boat?

* "A sacar los carros de los trompales," &c.
† "Unos carretéros mozos."

And though our Lord had strengthened me, yet I could not help fearing: what then must my companions have felt? We were eight in all, two who were to return with me, five who were to remain in Burgos (four being choir-nuns and one a lay-sister). I don't think I have mentioned the name of the Father-Provincial: his name was Fray Gerónimo Gracian de la Madre de Dios, of whom I have often spoken before. "All confessed in passing the bridges, and asked my blessing, and went on repeating the Creed. I forced myself to comfort them, showing no discomposure, but cheerfully speaking to them thus, 'Courage, my daughters; what greater happiness can you wish, than, if needs be, here to become martyrs for the love of our Lord? Let me alone, for I will go first; and if I be drowned, I earnestly beseech you not to pass on, but return back to the inn.' It pleased our Lord, that by my going first, I secured the rest a passage over."* But I went with a violent distemper in my throat, which came upon me in my journey to Valladolid, and without my fever leaving me, so that I was in extreme pain: this made me not so sensible as I used to be of the accidents of this journey. The malady has continued till now, which is the end of June: and though not so violent, yet it is very painful. All got over well pleased; for having escaped some danger, it is a pleasure to speak of it afterwards. Suffering through obedience is a great thing, especially for those who practise it so much as these nuns do.

Through the bad road we at length entered Burgos, wet with some heavy showers which fell a little before. The Father-Provincial wished us to go first to our Lord Crucified, to recommend the business to him; and also that we might in the night

* The whole of the passage in inverted commas is not found in my two Spanish editions; but it is too interesting to be omitted, as it comes in Woodhead's translation.

enter the city, for it was yet too early. It was on a Friday when we came, being the day after the Conversion of St. Paul, the 26th of January. We had determined to open the house immediately, and I had many letters with me from Canon Salinas (of whom I spoke in the Foundation of Palencia, and whose exertions in this business were no less), and other eminent persons, begging their relations to assist this Foundation; and they did so, for immediately the next day they came to see, as well as the magistrates of the city, who told us they were not at all sorry for the license they had granted, but were exceedingly delighted I had come, and they asked me in what they could serve me. Now all our fear had been about the city: we considered every thing as done and made easy; and without any one knowing of our arrival (we could not reach the house of the good Catalina de Tolosa on account of the great rain), we intended to acquaint the archbishop, in order that the first mass might be said as soon as possible; and this I used to do in most places: but as we were so wet, we did not do it here.

That night we rested very well, being most kindly entertained by that holy lady; but it cost me severe afflictions, for as there was a great fire, we stood by it to dry our clothes; and though the chimney was large, yet I became so ill, that the next day I could not lift up my head: but lying on a couch I spoke to those who came, through a grate in the window, before which we hung a curtain: when I was obliged to treat on business it was very painful for me. Early in the morning the Father-Provincial went to ask a blessing of the archbishop, thinking there was nothing else to be done. He found him so changed, and so displeased at my coming without his leave, as if he had never written or treated with me on the business, and so he told the father how exceedingly angry he was with me. And yet

he admitted he had commanded me to come, though he only meant I should come alone to settle the business, but not that I should come with so many nuns. God deliver us from the displeasure the archbishop fell into when he was told that the business had already been settled with the city, as he had requested himself, and that nothing more remained to be done, but only the founding of the house, for that the bishop of Palencia (on my asking him if it were necessary for me to go without acquainting his grace) had told me it was not necessary, because the archbishop had desired such an undertaking: all, however, that I said was of little use. Thus the matter went on: but it was God's will the house should be founded, for as his grace said afterwards, had we informed him of our coming at first, he would have forbidden us. At last he dismissed the Father-Provincial with this answer, that on no account would he grant us leave, unless we had a revenue, and a house of our own, and that it would be better for us to return. O my Lord, how certain is he to be repaid with a great affliction who does Thee some service,* and what a valuable reward is it for those who truly love Thee, if we could only understand its real value! But we did not then wish such a gain, because it would have rendered our design impossible. But he told us also, that the money which was to purchase a house and serve as the revenue must not be taken from what the nuns had brought. But as we could not imagine how otherwise the matter could be settled, times being as they were, we clearly saw there was no remedy, though I was not of this opinion; for I was always confident all was for the best, that these were impediments put in the way by the devil in order to prevent the foundation, and that God would succeed in His work. The Provincial returned very cheerful,

* "O Señor mio! Qué cierto es á quien os hace algun servicio, pagar luego con un gran trabajo," &c.

for he was not at all disturbed. God so ordained, that he might not reprimand me for not having procured the license in writing, as he had advised me.

There came here with me one of the friends (to whom Canon Salinas had written), and he and his friends thought proper to ask the archbishop's leave for mass to be said in the house, in order to avoid going through the streets, which were very dirty, and to go abroad barefooted appeared improper. The house in which we were had a very good, convenient hall, which for more than ten years had been used by the Society of Jesus as a church, when they first came to Burgos; we accordingly considered it convenient to take possession of this place, till we had a house of our own. But the archbishop could never be persuaded to allow us to hear mass in it, though two cannons begged of his grace to grant us the favour. All that we could obtain from him was, that when we had a revenue we might make a Foundation there, till a house had been purchased; and that for this purpose we must give security for purchasing one and for removing thence. We soon obtained security, for the friends of Canon Salinas offered security, and Catalina de Tolosa was ready to advance the revenue for the Foundation. In this business more than three weeks were spent; and in the mean time we never heard mass except on festivals very early in the morning, and then I was very ill with a burning fever. But Catalina was so kind to us and treated us so well, and so willingly gave us all a month's diet, as if she were the mother of each one; and we were placed in an apartment by ourselves. The Father-Provincial and his companions lodged in a house of one of his friends, which had been part of a college: his friend's name was Doctor Manso, and he was canon of the cathedral. Our good father was greatly disturbed on seeing how much we were detained, and yet he did not like to leave us.

The rent and the security having now been settled,

the archbishop said the documents must be given to his secretary, who would immediately arrange the business. The devil did not fail to interfere herein; for after we had considered everything and thought there was no further obstacle, and almost a month had been spent in prevailing on the archbishop to be content with what had been done, the secretary sends me a note, saying, "That leave would not be granted until we had a house of our own; that the archbishop did not wish us to make a Foundation where we were, because the place was damp and the street noisy; that in getting security for the rent there had been many intrigues, &c. (as if the business had only then commenced), and that therefore no other answer could be expected, and that also the house must be approved by the archbishop."

When the Father-Provincial heard this, he was much displeased, and so were we all; for, to purchase a site for a monastery every one knew required time; he was also grieved to see us going out to hear mass, for (though the church was not a great distance, and we heard mass in a chapel where no one could see us), both to his reverence and to ourselves it was the greatest trial we had to endure. We agreed (as far as I remember) to return back. But I could not endure this thought, when I remembered what our Lord had said to me, viz., "That I should labour for His sake;" and so I took it for granted the business would be accomplished, that I gave myself no further trouble about it. But the sadness of our Father-Provincial troubled me, and I was sorry he had come with us, though he did know how greatly his friends were to assist us, as I shall relate further on. Being in this affliction, and my companions in still greater (though their trouble did not disturb me, but only that of our father), our Lord said to me, not being in prayer, these words: "Now, Teresa, be courageous."* I immediately endeavoured more

* "Ahora, Teresa, ten fuerte."

earnestly to persuade the Father-Provincial to depart and leave us (and His Majesty had already put the thought into his mind), for it was now near Lent, and he was engaged to preach.

He and some friends prevailed on certain persons to give us some rooms in the Hospital of the Conception, where the Most Blessed Sacrament was, and where also mass was said every day. This gave him some pleasure, though the business met with some little delay; for a widow had hired a good chamber in the hospital, and though she did not intend to live in it till six months, yet she would not only not allow us the use of it, but was very angry that some rooms in the highest story next to the roof were given us, from which there was a passage to her apartment; and she was not content to have it locked outside, but nailed it up inside also. In addition to this, the brothers of the hospital were afraid we might get possession of it (a fear without any foundation, except that God permitted it for our greater merit); accordingly, they made the Father-Provincial and myself promise before a notary and pledge ourselves to leave the place whenever they should command us. This appeared to me very hard, because as the widow was rich and had relations, I was afraid we should have to remove whenever the fancy took her. But the Father-Provincial (being better advised) wished us to do whatever they desired, that so we might enter there as soon as possible. They gave us but one* chamber and a kitchen. But a great servant of God, named Hernando de Hatanza, being governor of the hospital, he gave us two more rooms for a locutory, and showed us much kindness, so indeed he did to every one, for he was very charitable to the poor. Francisco de Cuevas did the same also, and he took great care of the hospital, and was likewise chief postmaster in the place; he always did for us whatever he could, as opportunity offered.

* One of my editions says "two," "dos piezas."

I thus mention our first benefactors, because both the present and future nuns ought to mention them in their prayers: this obligation is much more due to founders; and although my first intention was not that Catalina de Tolosa should be the foundress, nor had I ever such a thought, yet her good life deserved this favour from our Lord, who disposed things in such a manner that this title cannot be refused her; for, independent of her paying for the house, I cannot tell what all the contradictions of the archbishop cost her; for the bare thought that the house might not be founded was a very great affliction to her, and she was never tired of showing kindness to us. The hospital was at a great distance from her house, and almost every day she came to see us with great kindness, and sent us everything that we stood in need of: however, people did not cease to spread reports about her, which, had she not a courageous soul, were sufficient to make her give up everything. Seeing what she suffered gave me great trouble, because, although she sometimes concealed it, yet at other times she could not hide it, especially when they touched her conscience, which she always kept so pure, that though some persons have given her great provocations, yet she was never heard to utter any word offensive to God. They said, "She would go to hell; and that, having children, how could she act as she did?" She did everything by the advice of learned and spiritual persons, for (though she might desire to do otherwise), I would not have consented thereto for anything in the world, nor have allowed her to do a thing which she ought not to do, though the foundation of a thousand monasteries might thereby be prevented, and how much more for the sake of *one?* But as the means which were adopted were secret, I was not astonished that people thought more of the matter. She answered all with such prudence, and with such patience, that it appeared evident God had taught

her the art of satisfying some, and of bearing with others; and He gave her courage to endure everything. O! how much more able are the servants of God to undertake great things than those of high extraction (if they are not servants of God), though the family of Catalina de Tolosa was not deficient in this respect, for she was of noble descent.

Let us return now to the subject. When the Father-Provincial had found us a place to hear mass in, without being obliged to go abroad, he took courage, and went to Valladolid, where he was engaged to preach, though he was extremely afflicted not to see any ground of hope from the archbishop about the license: I indeed endeavoured to console him, but he would not believe me. And truly he had powerful reasons for thinking as he did (which I need not mention); and if he had little grounds for hope, his friends had less, which only increased his sadness. After his departure I was more cheerful, for (as I have mentioned) his trouble gave me the greatest affliction. He commanded us to endeavour to purchase a house of our own—a thing very difficult, for hitherto none could be found to suit us. Our friends took great interest in the matter (especially those of the Father-Provincial), and all agreed not to speak a word on the subject to the archbishop until we had a house of our own. His grace always said that he desired this foundation more earnestly than any one else; and I believe it, for he is a good Christian, who would say nothing but the truth. In *his actions*, however, he did not manifest such a desire, because he required things which were impossible according to our means: all this was but a scheme of the devil, to defeat the Foundation. But, O Lord! how easily do we see Thou art powerful! The same means which he took to hinder the business, Thou madest use of to advance it. May Thou be for ever blessed.

From the time we entered the hospital, on the

Eve of St. Mary's Feast, till the Vigil of St. Joseph, we continued seeking for a house: but not one could we purchase, as all were inconvenient. I was told of one belonging to a gentleman, which for a long time had been on sale; and though so many Orders had been looking for a house, God was pleased that none of them should like this, at which all now wonder, and some even repent at not having purchased it. Two persons had spoken to me about this house; but so many spoke against it, that I thought no more of it, as being a house not suitable. Being one day with the Graduate Aguilar (who was a friend of our Father-Provincial, and who had taken great pains to find us a house), he told me he had seen several, that he had not found one suitable in the whole city, and that it was impossible to do so, to judge by what I was told. Fortunately, I remembered the house we had refused, and considered that though it might be as inconvenient as it was represented, yet it might serve us in our present necessity, and afterwards we could sell it. This thought I mentioned to Aguilar, and begged of him to do me the favour to go and see the place. He considered the suggestion worth attending to, for he had not seen the house. Accordingly, one day, though the weather was very rough and tempestuous, he went immediately to see it. There was a tenant in it, who was not willing to sell it, neither would he show him the place; but the situation, as far as he could judge, pleased him much: accordingly, we resolved to purchase the house. The gentleman to whom it belonged was not in the city; but he had given the power of selling it to a priest, a servant of God, whom our Lord inspired with a desire of selling it to us, and of dealing with us in candour and honesty. We agreed that I should go and see it. I was so pleased with it, that had they asked twice as much as I supposed we should give, I would have made the bargain; and it would not be a great sum even

then, for the landlord was offered as much about two years before, and he would not take it. The very next day both the priest and the graduate came, and the latter, hearing what the priest offered, wished the bargain to be immediately concluded. I acquainted some friends with the circumstance, and they told me that if I gave that sum, it would be five hundred ducats more than the house was worth. I mentioned this to the graduate, but he thought the place was a great bargain, though I should give all that was asked. I was also of the same opinion, and would not have hesitated, for I thought it was very cheap; but as the money belonged to the Order, I had some scruples. This treaty about the purchase took place on the eve of our glorious father St. Joseph, before mass: I bade them meet again after mass, and then we should come to some conclusion. The graduate, being a man of sound judgment, saw clearly that if the business began to be divulged, the house would cost a great deal more, or perhaps not be purchased at all; and so he used great diligence, and took the priest at his word, returning immediately after mass. We recommended the matter to God, who said to me, "Why do you stay for money?" giving me to understand that it was not well to do so. The sisters had very earnestly requested St. Joseph that they might have a house of their own before his feast; and though they did not think they would have one so soon, their prayers were heard. All importuned me to conclude the purchase; and so it was, for the graduate found a notary at the gate, which seemed a special providence of God. He brought him in, and told me we must conclude the business: he also sent for witnesses, and locked the hall-door, that so no one might know what we were doing (for this was his great fear). The sale was then concluded, with the usual precautions, on the eve of the glorious St.

Joseph, and by means of the diligence and judgment of the good Aguilar.

No one thought it would be sold so cheaply; but when it was known abroad, then many purchasers came forward and said that the priest who agreed to the bargain had given the property away, and that therefore the sale must be made over again, because it was an imposition: the good priest suffered much on this account. Word was also sent to the owners of the house, who (as I have said) were a lady and gentleman of distinction; and they were so pleased their house had become a monastery, that they approved of everything which had been done, though indeed they could not do otherwise. The next day the deeds were drawn up, and the third part of the money paid for the house, which the priest had demanded; but in some things relating to the agreement they wronged us, all of which, however, we bore patiently. It may seem useless that I should have spoken so long about purchasing this house; but truly they who have observed all the circumstances closely believed it to be a miracle, both as regards the cheapness, and that so many Religious had examined the house, and yet were so blinded as not to take it; and those who saw it wondered at them and blamed them and called them fools, as if they did not live in Burgos. Another monastery for nuns had also attempted a Foundation, and sought a house, nay, *two* there were, and one had only been lately founded, and the other had their house burnt down, and so the nuns left it. There was likewise another rich person that went about trying to erect a monastery, and having a short time before seen the house, and she refused to have it: all these repented afterwards. The talk and rumours of the people were such, that we clearly saw what good reasons the graduate had for keeping the matter secret, and for using such diligence as he did; for we may truly say that, after

God, he gave us the house. A solid judgment is of great use in everything; and as he had such an excellent understanding, and God had given him such a good-will towards us, he succeeded in this undertaking. He spent above a month in assisting us and arranging matters for our convenience, and this with little expense to us. It was evident our Lord had kept this house for Himself, for almost everything we found ready fitted for us. The truth is, as soon as I saw how everything was as it were made for us, it seemed to me a dream that everything had been accomplished so quickly. O! how well has our Lord repaid us for all we suffered, by bringing us to such a delightful place; for it seemed no other with respect to the garden, the prospect, and the water. May He be for ever blessed. Amen.

The archbishop was immediately informed of what had passed, and was much pleased we had succeeded so well, thinking that his breach of promise had been the cause, and he had reason. I wrote to tell his grace how pleased I was he was satisfied, and would make haste to fit the house up, that so he might grant me all the favours I wanted. Having sent this letter, I made haste to the house, having had some intimation that till certain writings were all drawn up, there would be some delay. We went accordingly, though the tenant was in the house (and there was some trouble in getting him out), and we dwelt in one of the apartments. Immediately I was told the archbishop was highly offended at my doing so; I endeavoured to pacify him as well as I could; for being a good man, though sometimes he was angry, yet it soon passed away. He was displeased also, when he heard we had a grate and a wheel, thinking these should not have been put up without his leave; I wrote to him, stating that I did not wish to act arbitrarily, but that in Religious houses they were common; and as regarded the monastery, I had not attempted so much as to set

up a cross there, and such was the truth. But in spite of all the good-will he showed us, he would not grant us the license.

He came to see the house, and was much pleased with it, expressing great kindness for us, though not so much as to grant the license; yet he gave us good hopes. What was required to be done was, that certain writings should be drawn up for Catalina de Tolosa, and we were afraid he would not grant us the license till the matter was settled. But Doctor Manso (the other friend of our Father-Provincial) was very intimate with the archbishop, and watched an opportunity to induce him to grant us the license and to remind him, for he was much troubled to see us so situated; because even in the house (which had a chapel for mass to be said for the owners) he would not allow mass to be said, so that on festivals and Sundays we were obliged to go and hear mass in a church, which it was well was near at hand; though from the time we went there to the erection of the monastery, about a month passed, more or less.

All the learned men said there was a sufficient reason for the license; and the archbishop himself saw it, for he was a good scholar; but there seems to have been no other cause, except that our Lord wished we should suffer. I bore this trouble patiently, but there was a nun, who trembled, when passing through the street, with the pain it caused her.

Drawing up the writings caused us no small trouble, for one time he required security, at another time the money, and many other difficulties he put in the way. In this respect the archbishop was not to be blamed, but only a secretary who was much opposed to us, and who, had he not at that particular time been sent on a journey by God, whereby another succeeded him, the business would never have been settled. O! how impossible is it to relate how much Catalina de Tolosa suffered in this business! But she bore everything with such patience as to astonish

me; and she was never weary with providing for us. She furnished all the things necessary for the house, such as beds and many other things, for she had plenty of these at home; and she would rather her own house should want something, than we anything that was necessary. Some who have founded monasteries for us have given much more wealth; but not one has ever endured the tenth part of what she suffered; and had she not had children, she would have given us all she could; and she was so anxious to see the business finished, that whatever she did for this object seemed but little.

When I saw such delay, I wrote to the bishop of Palencia, begging of him to write again to the archbishop, who was then exceedingly displeased with his grace: for he considered whatever the archbishop did to us, as done by himself; and that which made us wonder was, that the archbishop never imagined he had wronged us in anything! I entreated him to write again, and tell his grace, that since we now had a house, and what he desired was complied with, that he would at once bring the business to a conclusion. He sent me an open letter to the archbishop, written in such a manner, that had I given it to him, all our affair would-have been lost; accordingly, Doctor Menso (who was my confessor and adviser) would not allow me to present it, for though it was very civil, yet it told his grace some truths, which, considering the archbishop's temper, would only have made him more angry, for he was already offended at some things he had told him, though once they were great friends. Doctor Manso told me, that as by the death of our Lord, those became frinds who were not so before; so now those who were once friends, now became enemies for my sake: I answered him that thereby he might see what kind of a person I was. To my thinking, I acted with the greatest caution, in order that they might not fall out with each other; I therefore requested the

bishop again, by the best reasons I could think of to write another milder letter to his Grace, representing to him the service he might do our Lord herein. He did what I asked, which was a great deal; for when he saw it would be doing God a service and me a kindness (for indeed he had always been kind to me), he offered his assistance to me, and wrote me word, that whatever he had done for the Order was nothing in comparison with the desire he had to serve us. At length the letter came, which (seconded by the diligence of Doctor Manso) proved so effectual, that the archbishop granted us the license, and sent it to us by the good man Hernando de Matanza, who was greatly pleased to be the bearer.

The sisters that day were more worn out than ever they had been, and Catalina de Tolosa could not be consoled; but it seems our Lord wished us to be the most afflicted, just at the time wherein we were to be consoled: and I, who never lost hope, was hopeless the evening before. Blessed and praised be His holy name for ever and ever. Amen.

He gave Doctor Manso leave to say mass the next day, and to set up the most Blessed Sacrament there, and so he said the first; but high mass was celebrated by the Father-Prior of St. Paul, who was a Dominican (to which Order ours is much indebted, and also to the Society of Jesus). The prior sung mass with great solemnity, being attended by minstrels, who came of their own accord. All our friends were exceedingly glad, and almost the whole city likewise, for the people were quite grieved to see us so ill treated; and what the archbishop did to us seemed so unjust, that often I was more troubled at what I heard against him, than at what I had suffered from him. The joy of the good Catalina de Tolosa and of all the sisters was so great as to excite devotion in me, and I said to God, "What do these servants of thine desire, but to serve Thee and

to see themselves, for Thy sake, enclosed in a place whence they cannot come out?"

He only who has experienced it can tell the pleasure which is felt in these Foundations, when we see ourselves in enclosure where no secular can enter; for however much we may love them, it cannot deprive us of the great pleasure we feel in seeing ourselves alone. It seems to me, just as if a great many fishes were taken in a net out of a river, which could not live except they were thrown in again; so in like manner, those souls who are accustomed to live in the currents of the waters of their Spouse, when they are drawn out and see the nets of this world, cannot truly live till they return back again. This I observe in all the sisters, and I know by experience, that those nuns who perceive in themselves a desire of going abroad among seculars, or of conversing much with them, have not met with that living water of which our Lord spoke to the Samaritan, and that their Spouse has hid Himself from them; and justly, since they are not content to be with him. This I fear arises from two causes; either because they did not embrace this state solely for God; or after they had entered it, they do not acknowledge the great favour God bestowed upon them in choosing them for Himself, and delivering them from being subject to a man who is often the cause of their death; and God grant he may not also be the cause of their soul's death. O! my Spouse, true God and man, is this a favour that ought to be undervalued by us? Let us praise Him, my sisters, for what he has done unto us, and let us never be tired with praising so great a King and Lord, who has prepared for us a kingdom that will never pass away, to reward us for slight labours (accompanied with a thousand pleasures) which will shortly end. May He be blessed for ever. Amen.

Some days after the house was founded, the

Father-Provincial and myself thought that, from the revenue assigned by Catalina de Tolosa to this house, there might arise certain inconveniences which would expose us to a lawsuit, and she might thereby be brought into some trouble; we accordingly desired to trust more in God, rather than remain in a state which might give her pain. So, for this and other reasons, meeting together in chapter, by the leave of the Father-Provincial, we all gave up the property she had given us, and returned the deeds. This was done very secretly, lest the archbishop might know of it, and consider himself injured thereby, though it was the house which would suffer; for when it is known that the monastery is founded in poverty, there is no fear but all will help us; whereas if we have a revenue, there appears danger lest we should be without food for the present; for after the death of Catalina de Tolosa, and by a certain course which her two daughters have taken (who are this year to be professed in one of our monasteries at Palencia), having renounced their property when they were professed, that renunciation was now considered as nothing, and accordingly they made another renunciation in this house. To another daughter she had, who intended to take the habit here, she left the free disposal of her father's property, and of her own also, so much so, that we now have as much coming in as the revenue she gave us; and all the inconvenience is, that the monastery will not immediately enjoy it; but it has always been my opinion the nuns would never want anything. For as our Lord provides for other houses that live on alms persons who assist them, so He will also do the same for these, or supply them with the means of supporting themselves. Though none was founded in this manner, yet sometimes I have besought Him, that since His Majesty was pleased the house should be founded, He would order things so that the sisters

might have what was necessary; and I was not willing to leave here, till I had seen some persons admitted as nuns. And being one day thinking on this subject, after I had communicated, our Lord said to me: "What do you doubt of? This is already provided for; and you may depart well enough;" giving me to understand they should not want necessaries. I was then as content as if I had left them a large revenue, taking no more trouble about the matter. Immediately I began to arrange about my departure, thinking I did nothing but take pleasure in this house, which I liked so well; whereas in other places I might do more good, though with more trouble. The archbishop and the bishop of Palencia remained very good friends, for the archbishop soon showed us great kindness, giving the habit to a daughter of Catalina de Tolosa, and to another Religious who was admitted here; and hitherto there have not been wanting persons to provide for us; nor will our Lord suffer His spouses to want, if they serve Him as they ought to do; and for this purpose may His Majesty grant them grace, through His abundant mercy and goodness. Amen.*

I think it proper to mention here how the nuns of St. Joseph of Avila, which monastery was the first that was founded (this Foundation comes in another place,† and not in this book), being placed under obedience to the bishop, became subject to the Order. When it was founded, Don Alvaro de Mendoza, who is now bishop of Palencia, was then bishop of Avila, and all the time he lived there he favoured the nuns exceedingly; and when we were placed under obedience to him, I understood from our Lord that it was then expedient; and it appeared so afterwards, for in all the troubles of the Order we found great assistance from him, and besides many

* This Foundation was finished, not in 1580, but in 1582; four months before her death.

† In her own "Life" (chap. xxxii.).

other opportunities presented themselves, in which his affection was evident; he never would consent that the nuns should be visited by another priest, and he never did anything in the monastery except what I desired him. In this manner passed about seventeen years, more or less, for I do not remember, and during this time I never thought of altering the obedience. These having expired, the bishopric of Palencia was given him; and I being then in the monastery of Toledo, our Lord told me it was expedient that the nuns of St. Joseph's monastery should be under obedience to the Order, and that I should endeavour to effect this object, for unless it were accomplished, relaxations would soon creep into the house. But as I had before understood that it was better obedeince should be given to the bishop, I thought herein was a contradiction, and so I knew not what to do. I told it to my confessor, who is now the bishop of Osma,* and a very learned man. He said the difficulty was not great, for the one was expedient then, and the other now (and in many cases this has clearly been seen to be true), and he judged it best for that monastery to be as the rest, and not to be alone. He made me go to Avila, to consult on the matter; when I arrived, I found the bishop of quite a different opinion; he would not in any way consent to the change; but when I told him some things which might prove prejudicial to the nuns, whom he tenderly loved, he thought more on the subject. And as he had an excellent judgment and our Lord assisted him, he thought on other reasons more weighty than those I had mentioned, and therefore he resolved to do it: and though certain priests told him the change would not suit, yet their reasons availed little. The votes of the nuns also were requisite, some of whom disliked the change, and thought it hard and painful: but as they

* Bishop Palafox, celebrated for his valuable notes on the letters of St. Teresa.

loved me, they agreed to the reasons which I gave them, especially seeing that the bishop, to whom the Order was so much indebted, was removed, and I could no longer remain with them. This greatly influenced them; and thus a business of so great importance was concluded; for all clearly saw the house would have been ruined, had the contrary course been adopted. O! may the Lord be blessed, who with so great care protects His servants: may He be for ever praised. Amen.

* The following note is appended to the Spanish ed. :—"Todo lo contenido en este libro hasta aquí, está escrito de letra de la mesma Madre Teresa del Jesus, en el libro que ella escribió de sus Fundaciones, que con los demós libros de su mano, se hallarà en la Librería que tiene el Rey Don Felipe en el Monasterio de San Lorenzo el Real del Escorial. Lo que de aquí adelante se sigue, es de la Madre Ana de Jesus."

"All that is contained in this book so far, was written by the Mother Teresa de Jesus' own hand, in the book which she wrote of her Foundations, which, together with other books written with her own hand, are to be found in the Royal Library of the Escurial, belonging to King Philip, in the Monastery of St. Lawrence. The Foundation which follows is written by Mother Anne of Jesus."

I omit this Foundation (of Granada), simply because it was not written by St. Teresa, but by her companion, Mother Anne of Jesus, at the command of Fray Gerónimo Gratian de Matre Dei. The style, however, bears a close resemblance to that of St. Teresa. (See her "Life," in Spanish, by Manrique, Brussels, 1652; and also in French, par M. l'Abbé de Montio, Paris, 1788.)

I take this opportunity of strongly recommending the new French translation of St. Teresa's "Life," by L'Abbé Bouix (Paris, 1852). I trust it will entirely supersede D'Andilly's translation, which is so inaccurate in many places.

APPENDIX.

I.

I WISH to insert here the celebrated Glose, or Song on Divine Love, in the original Spanish, with the admirable French translation of M. De la Monnoye. The Glose, or Glosa, is a species of ancient Spanish poetry, so called because it is an explanation of a verse styled the Text, which is placed at the head of the piece. M. D'Andilly would not venture to translate this wonderful canticle; for he says: "J'avoue n'avoir pas été assez hardi pour entreprendre d'expliquer des pensées que le Saint-Esprit lui a inspirées, et fait exprimer d'une manière si élevée et si pénétrante, que, quand on pourroit douter de la vérité des paroles de cette admirable Sainte, ce que personne n'oseroit faire, il seroit facile de juger par le style de ces vers divins, qu'elle n'y a point eu de part."

TEXTO.

Vivo sin vivir en mi,
Y tan alta vida espero
Que muero porque no muero.

GLOSA.

Aquesta divina union
Del amor con que yo vivo
Hace à Dios ser mi cautivo
Y libre mi corazon:
Mas causa en mi tal pasion,
Ver à Dios mi prisionero,
Que muero porque no muero.

Ay! qué larga es esta vida!
Qué duros estos destierros,
Esta cárcel y estos hierros
En que el alma está metida!
Solo esperar la salida
Me causa un dolor tan fiero,
Que muero porque no muero.

Ay! que vida tan amarga
Dò no se goza el Señor!
Y si es dulce el amor,
No lo es la esperanza larga:
Quíeteme Dios esta carga,
Mas pesada que de acero
Que muero porque no muero.

Solo con la confianza
Vivo de que he de morir,
Porque muriendo el vivir
Me asegura mi esperanza:
Muerte, dò el vivir se alcanza,
No te tardes, que te espero,
Que muero porque no muero.

Mira que el amor es fuerte;
Vida, no me seas molesta;
Mira que solo te resta,
Para ganarte, perderte;
Venga ya la dulce muerte
Venga el morir muy ligero,
Que muero porque no muero.

Aquella vida de arriba
Es la vida verdadera:
Hasta que esta vida muera,
No se goza estando viva:
Muerte, no me seas esquíva:
Vivo muriendo primero,
Que muero porque no muero.

Vida, que puedo yo darle
A mi Dios, que vive en mi,
Si no es perderte à ti,
Para mejor à él gozarle?
Quiero muriendo alcanzarle,
Pues à él solo es el que quiero,
Que muero porque no muero.

Estando ausente de ti,
Qué vida puedo tener?
Sino muerte padecer
La mayor que nunca ví:
Lástimo tengo de mí,
Por ser mi mal tan entero,
Que muero porque no muero.

El pez que del agua sale
Aun de alivio no carece:
A quien la muerte padece,
Al fin la muerte la vale;
Que muerte habrá que se iguale

A mi vivir lastimero ?
Que muero porque no muero.

Cuando me empiezo á aliviar
Viéndote en el Sacramento,
Me hace mas sentimiento
El no poderte gozar ;
Todo es para mas penar,
Por no verte como quiero,
Que muero porque no muero.

Cuando me gozo, Señor,
Con esperanza de verte,
Viendo que puedo perderte,
Se me dobla mi dolor ;
Viviendo en tanto pavor,
Y esperando como espero,
Que muero porque no muero.

Sácame de aquesta muerte,
Mi Dios, y dame la vida ;
No me tengas impedida
En este lazo tan fuerte ;
Mira que muero por verte,
Y vivir sin ti no puedo,
Que muero porque no muero.

Lloraré mi muerte ya,
Y lamentaré mi vida,
En tanto que detenida
Por mis pecados está.
O mi Dios ! cuando será,
Cuando yo diga de vero,
Que muero porque no muero !

DE LA MONNOYE'S TRANSLATION.

TEXTE.

Je vis, mais c'est en Dieu qui vient de me nourrir,
Et j'attends dans le ciel une si belle vie,
Que, pour contenter mon envie,
Je me meurs de regret de ne pouvoir mourir.

GLOSE.

Dieu s'unissant à moi par un heureux mélange,
Fait sentir à mon cœur son amour pur et vif.
Je suis libre, il est mon captif ;
C'est lui qui sous mes lois de lui-même se range.
Quoi, mon Dieu, mon captif ? Ah ! le puis-je souffrir ?
Dans ce renversement étrange,
Je me meurs de regret de ne pouvoir mourir.

Oh ! qu'il me reste encore une longue carrière !
Que cet exil est dur qui m'arrête en ces lieux !
Que le séjour est ennuyeux.
Qui retient dans les fers mon âme prisonnière,
Attendant que la mort vienne me secourrir !
Mais, ignorant l'heure dernière,
Je me meurs de regret de ne pouvoir mourir.

La vie est à mon goût d'une amertume extrême ;
Est-ce vivre, Seigneur, que de vivre sans vous ?
Si l'amour que je sens est doux,
Le terme de l'attente, hélas ! n'est pas de même.
Ce faix rude et pesant m'empêche de courir,
Et toujours loin de ce que j'aime,
Je me meurs de regret de ne pouvoir mourir.

Je fonds sur la mort toute mon espérance.
L'arrêt qui limite le compte de nos jours,
Sitôt qu'il en tranche le cours,
D'une meilleur avenir nous donne l'assurance.
Mort, dont le coup propice exempte de périr,
Hâte-toi pour ma délivrance.
Je me meurs de regret de ne pouvoir mourir.

Fol amour des mortels, trop dangereuse vie,
Un autre amour plus noble et plus puissant que toi,
Armé de courage et de foi,
Pour mieux me faire vivre, à mourir me convie ;
La perte est le salut où je dois recourir ;
Que ne m'es-tu bientôt ravie !
Je me meurs de regret de ne pouvoir mourir.

La vie habite au ciel, heureux qui l'y peut suivre ;
Faisons pour la trouver un généreux effort ;
Ici la vie est une mort,
Dont la mort cependant à la fin nous délivre ;
Approche, douce mort, qu'on ne peut trop chérir :
Dans l'ardeur de mourir pour vivre,
Je me meurs de regret de ne pouvoir mourir.

Vie humaine, trésor qu'à tout autre on préfère,
Si mon Dieu vit en moi, si je vis en mon Dieu,
Craindrai-je de te dire adieu ?
Et la mort à ce prix me sera-t-elle amère ?
C'est un bien qu'elle seule a droit de m'acquérir ;
Pourquoi faut-il qu'elle diffère ?
Je me meurs de regret de ne pouvoir mourir.

Absente de mon Dieu, je languis triste et sombre,
Qu'est-ce que je puis voir où je ne le vois pas !
Ma vie est un affreux trépas ;

Mon jour est une nuit, et ma lumière une ombre ;
La source de mes maux sans lui ne peut tarir ;
Lasse d'en voir croître le nombre,
Je me meurs de regret de ne pouvoir mourir.

Le poisson, qui se meurt sorti du sein de l'onde,
Trouve au moins dans sa mort la fin de son tourment.
Mourir est un contentement,
A qui traîne une vie en supplice féconde.
Trop sûre que le temps ne sert qu'à les aigrir,
Vive ensemble et morte en ce monde,
Je me meurs de regret de ne pouvoir mourir.

En vain pour soulager les transports de mon âme,
Je vous cherche, Seigneur, en vos sacrés autels ;
Invisible aux yeux des mortels,
Vous suspendez ma joie, et redoublez ma flamme.
Ce n'est qu'après la mort qu'on peut vous découvrir.
Viens donc, ô mort que je réclame !
Je me meurs de regret de ne pouvoir mourir.

Vous le savez, mon Dieu, lorsque je vous possède,
A peine puis-je, hélas ! un moment vous garder,
Qu'au plaisir de vous posséder,
La crainte de vous perdre aussitôt ne succède.
Il n'est que le trépas qui m'en puisse guérir.
Mourons, c'est l'unique remède.
Je me meurs de regret de ne pouvoir mourir.

Mettez fin, mon Sauveur, à ma longue agonie ;
Sans vous je ne puis vivre, et je meurs pour vous voir ;
Ne retardez plus mon espoir,
Rompez, brisez les fers d'une âme assez punie.
Il est temps qu'à mes cris le ciel se laisse ouvrir.
Brûlant de m'y voir réunie,
Je me meurs de regret de ne pouvoir mourir.

Mais non, je dois, Seigneur, pour apaiser votre ire,
De ma vivante mort prolonger les douleurs.
Je dois, les yeux baignés des pleurs,
Expier mes forfaits par un juste martyre.
Ah ! quand si vivement pourrai-je m'attendrir,
Qu'il soit enfin vrai de vous dire :
Je me meurs de regret de ne pouvoir mourir !

Mr. A. Woodhead has also given a translation in English of this sublime canticle ; but, in my opinion, it is not to be compared with that of De la Monnoye : the metre, too, seems to me to be very unsuitable for the subject. The reader may see it, and so judge for himself, in the 2nd volume of Woodhead's translation (p. 360, ed. 1675).

These verses are supposed to have been composed by the Saint in her convent at Salamanca, on hearing these words sung by the choir :—

> "Videant Te oculi mei, dulcis bone Jesu!
> Videant Te, deturque protinus mori."

(See the last volume of the "Acta Sanctorum.")

II.

. . . . "Elle eut en même temps d'autres occasions d'ennuy et de tristesse, s'en allant à Alve, quoique bien affoiblie de l'incommoditié qui termina sa belle vie ; elle dut rester un jour sans rien prendre ; il nous fut impossible de trouver quoique ce fut pour la soulager.

"Etant arrivée dans un petit hameau, elle se trouva de nouit fort débile, et me dit : 'Ma fille, je me sens si foibile ; vous me feriez plaisir si vous pouviez me donner quelque petite chose.' Je n'avois que quelques figues sèches ; je donnai quatre réales pour qu'on allât quérir une couple d'œufs, à quelque prix que ce fût, j'en souhaitois ; mais il ne s'en put trouver. Me trouvant dans ce gros besoin, et la voyant à demi-morte, mon cœur en fut touché jusqu'à ce point, que je ne pus contenir mes larmes. Elle me dit avec une patience angélique : 'Ne vous affligez pas, ma fille : Dieu le veut, j'en suis contente : la figue que vous m'avez donnée me suffit.'" — (Vie de la Vén. Mère Anne de Saint Barthelemy, Cap. xiv. Brussels, 1708.)

Chapitre xv.

"Nous arrivâmes le lendemain à Alve : notre Sainte Mère s'y trouva si incommodée, que les médecins desespèrent de sa guérison ; j'en étois affligée à mourir, et singulièrement lorsque je réfléchissois que je devois la perdre, et la perdre dans Alve, et même que je devois lui survivre ; outre que je l'affectionnois extrèmement, et qu'elle avoit un tendre retour pour moi ; sa présence faisoit toute ma consolation. Je voyois ordinairement Jésus Christ dans

son ame, et avec tant de gloire que je me croyois dans le ciel. Cette vûë m'inspiroit un profond respect, et tel qu'il est dû à cette suprême Majesté.

"Je dirai à ce subject que lors que la Sainte faisoit chapître à Avila, je vis Jésus Christ à son côté avec une telle splendeur, que les Religieuses m'en paroissoient toutes divinisées; en effet, elles en sortirent le cœur dilaté, et rempli d'une joie inexprimable. Je la vis encore dans une pareille rencontre toute éclatante de lumières, si bien quoique ce me fut un cruel martyre de voir combien elle souffroit, ce m'étoit cependant un doux Paradis de la servir. Je l'ai servi en tout, dès que je fus vétuë; je l'ai même accompagnée dans ses voyages, hormis dans celui de Seville: mon incommodité m'empêcha pour lors de la suivre. Je ne la quittai point jusqu'à la mort; et quoique j'eusse le bonheur de jouir de sa compagnie l'espace de quatorze ans, j'y trouvois tant de plaisir, qu'il ne me paroissoit en avoir joui plus d'un jour. Mais ce qui me consoloit, est qu'elle étoit si satisfaite de mes petits services, qu'elle souhaitoit que je fusse toûjours auprès d'elle. Je fus un jour incommodée de la fièvre: comme elle devoit partir pour ses visites, elle me dit: 'Ma fille, ne vous inquiétez de rien: je donnerai ordre qu'on vous enyoye où je serai, au moment que vous serez guérie.' La nuit suivante elle me demanda, Comment je me trouvois? Me sentant assez bien, je lui repartis, que je me trouvois mieux, et n'avois plus de fièvre; elle se leva du lit, me prit le poulx, et me dit: 'Il est vrai, la fièvre vous a quittée; nous pourrons bien partir.' Je fus ravie de voir mes désirs accomplis: j'avois instamment prié le Seigneur qu'il m'accordât la grace de l'accompagner: nous partîmes en effet de bon matin. Pour revenir à ce qui touche sa dernière maladie, je dirai que je fus cinq jours avec elle à Alve, mais la plus affligée du monde. Deux jours avant son décès, comme j'étois seule dans sa cellule, elle me dit: 'Enfin, ma fille, le tems de ma mort est venu.' Ces paroles me touchèrent au vif; je ne la quittai plus d'un moment; je me faisois apporter tout ce qui lui étoit de besoin.

"Le Père Antoine de Jésus, l'un des deux premiers Carmes Déchaussez, voyant combien j'étois fatiguée, me dit, le matin de sa mort, d'aller prendre quelque petite

chose. A peine fus-je sortie, qu'elle parut inquiète ; elle regardoit d'une côté et d'autre ; le Père lui demanda si elle souhaitoit qu'on me rapellât ? Ayant perdue la parole, elle fit signe qu'ouy. Je m'en revins d'abord ; étant rentré, elle me regarda en soûriant, et me témoigna tant de caresses, qu'elle me tira auprès d'elle, et se mit entre mes bras. Je l'y tins quatorze heures entières ; elle fut tout ce tems dans une contemplation la plus élevée, et si pénétrée de l'amour de son Epoux, qu'elle paroissoit ne pas mourir assez tôt, tant elle soûpiroit après ses doux embrassemens. Quant à moi, je ressentis une extrême douleur jusqu'à ce que je vis cet aimable Dieu aux pieds du lit de la Sainte, avec une majesté inexprimable, et accompagnié de quelques Saints, qui devoient conduire son ame bienheureuse dans le ciel. Cette glorieuse vision dura l'éspace d'un Credo, et m'inspira une entière résignation au bon plaisir du Seigneur. Je lui dis du fond du cœur : 'Ah, mon Dieu ! quand bien même vous voudriez me donner cette consolation que de la conserver en vie, convaincuë que je suis de sa gloire ; je vous prierois de ne pas la laisser un moment sur la terre.' A peine eus-je prononcé ces paroles, qu'elle expira : son ame bienheureuse s'envola au ciel, comme une belle colombe, et fût joüir éternellement d'un Dieu, qu'elle avoit aimé avec tant d'ardeur danc ce monde." (Pp. 44, 45.)

(The valuable work from which this extract is taken, was kindly lent me by the Reverend Superioress of Carmel House, near Darlington.)

III.

Gregorius Episcopus, Servus servorum Dei.—Ad perpetuam rei memoriam.—" Omnipotens Sermo Dei, cùm de sinu Patris ad hæc inferiora descendisset, ut erueret nos de potestate tenebrarum, completo dispensationis suæ tempore, transiturus de hoc mundo ad Patrem, ad propagandam per totum terrarum orbem electorum suorum Ecclesiam, quam sanguine suo acquisiverat, eamque verbo vitæ erudiendam ; ad confundendam sapientiam sapientium et destruendam omnem altitudinem quæ adversus Deum

extollebatur, non multos nobiles elegit, nec multos sapientes, sed contemptibiles mundi ; qui non in sublimitate sermonis, nec in humanæ sapientiæ verbo, sed in simplicitate et veritate ministerium suum, ad quod à diebus æternitatis prædestinati erant adimplerent. In sequentibus vero generationibus, cum juxta præordinata tempora plebem suam per servos suos fideles visitare dignatus est, plerumque parvulos et humiles assumpsit, per quos Catholicæ Ecclesiæ ingentia præstaret beneficia ; quibus Ipse, juxta verbum suum, abscondita à sapientibus et prudentibus regni cælestis mysteria revelaret, eosque supernorum charismatum donis adeo illustraret ut omnium virtutum ac bonorum operum exemplis Ecclesiam foverent, ac signorum gloria clarificarent.

" In diebus vero nostris fecit salutem magnam in manu feminæ ; suscitavit enim in Ecclesiâ suâ, velut novam Debboram, Teresiam virginem ; quæ postquam mirabili victoriâ carnem suam perpetuâ virginitate, mundum admirabili humilitate, et cunctas adinventiones multis maximisque virtutibus superasset, excelsiora moliens et virtutem sexûs animi magnitudine supergressa, accinxit fortitudine lumbos suos, et roboravit brachium suum, et instruxit exercitus fortium, qui pro domo Dei Sabaoth, et pro lege ejus, et pro mandatis ejus, armis spiritualibus decertarent ; quam Dominus ad tantum opus peragendum abundanter implevit spiritu sapientiæ et intellectûs ; et thesauris gratiæ suæ adeo illustravit, ut splendor ejus, tanquam stella in firmamento, fulgeat in domo Dei in perpetuas æternitates.

" Dignum igitur et congruum existimavimus, ut quam Deus et unigenitus Filius ejus Dominus noster Jesus Christus, quasi sponsam ornatam coronâ et decoratam monilibus suis, in gloriâ miraculorum plebi suæ manifestare dignatus est, nos quoque pro pastorali solicitudine nostrâ in universali Ecclesiâ, cui, licet meritis minime suffragantibus, præsidemus, tanquam sanctam et electam Dei colendam et venerandam, Apostolicâ auctoritate decrevimus, ut omnes populi confiteantur Domino in omnibus mirabilibus ejus, et cognoscat omnis caro quoniam non defecerunt in diebus nostris miserationes ejus ; qui, quamvis, peccatis nostris exigentibus, visitet nos in virgâ indignationis suæ, non tamen continet in irâ suâ

misericordias suas ; dum in afflictionibus nostris novis nos præsidiis munit, et amicos suos multiplicat, qui Ecclesiam suam meritorum et intercessionum suffragiis protegant ac defendant. Atque ut universi Christi fideles intelligant quàm abundè in ancillam suam effuderit Deus de Spiritu suo, ac propterea erga ipsam devotio in dies augeatur, insigniores quasdem ejus virtutes et aliqua ex magnalibus, quæ in manu ejus operatus est Dominus, his literis duximus inserenda," &c.—Acta Sanctorum, tom. vii. p. 417.

IV.

Woodhead.

Mr. Abraham Woodhead was the son of John Woodhead, of Thornhill, in Yorkshire ; but he was born at Maltham, or Meltham, in the parish of Abbensbury, commonly called Ambury, in the said county, in the year 1608. He was educated a Protestant, and received the first rudiments of learning at Wakefield. On account of his promising parts he was sent to the University of Oxford, and entered University College when he was sixteen years of age, in the year 1624. He soon distinguished himself under the tuition of Mr. Jonas Radcliff ; and his great abilities in logic and philosophy soon won for him his degree of Master of Arts about the year 1632. When he had finished his divinity, he took orders in the Church of England, and was elected one of the proctors of the university in the year 1641.

His loyalty to his prince in these dangerous times ; his undaunted courage against an overbearing power ; his generous zeal for the privileges of the university, of which he had the honour to be a member, endeared him to every one. And when the new parliament sought to induce the university to take the solemn League and Covenant, with threats to abrogate the statutes in case of a refusal, Mr. Woodhead made so firm an opposition that he preserved the university. Soon after his proctorship had expired,

he left the university to travel, about the year 1644. He never went, however, to Rome, as Mr. A. Wood writes in his Life.

Though he did not go to Rome, yet about this time he began to manifest a longing desire to join the Church of Rome, feeling very uneasy in his present position as a member of the Established Church. He used to read the "Lives of the Saints," and the works of the great St. Augustine, and was especially devout to St. Charles Borromeo, St. Philip Neri, St. Francis of Sales, and St. Teresa.* He soon began to discover that the principles of a church which produced such glorious saints must indeed be divine. At length, by corresponding more and more with the lights and inspirations God gave him, and not deferring his conversion to some more favourable crisis, but resolving to take care of his own soul, whatever others might say or think, he embraced the truth, and found that peace, and joy, and contentment to which he was a stranger before.

Soon after this, Mr. Woodhead became tutor to the young duke of Buckingham and Lord Francis, his brother, and lived in York House. Here he finished some of his works. But not long after, owing to the defeat of the royalists at Kingston, and the duke's life, as well as that of his tutor, being in danger, they were obliged to separate. Mr. Woodhead lived privately for some time; but as his merits were so well known to the loyal party, he was soon after received into the family of Lord Capel, and here he lived till about the year 1652. Having left Lord Capel, he went to live with Dr. Wilby, a very intimate friend of Mr. Woodhead, and a Catholic. Here, at this friend's house, free from all distractions and worldly cares, he gave himself entirely to his studies, and to reading the Fathers and Councils of the Church, though the noise of London was too much for him, for Dr. Wilby lived in the city. He withdrew, therefore, after a time, to a town called Hogsden or Hoxton, with a few more friends, where, purchasing a house and garden, they sheltered themselves from public notice till the Restoration in 1660, when his majesty's commissioners recalled him to the

* Count Stolberg was also influenced in his conversion by reading the works of these Saints.

university. He accepted the invitation, but never communicated with the Established Church, and only remained in the college for a short time, finding his residence inconsistent with his religion, which it was now well known he had embraced. He retired again to Hogsden about the year 1662, where he spent the rest of his days in study and the practice of every virtue.

He was now drawing towards the end of his career, for which he had long been preparing his soul. Being seized with a fever, he gave up his pious soul to God, May 4th, 1678, aged 70. He was buried in the churchyard of St. Pancras, London. He was a very voluminous writer, and the following are some of his principal works :—

1. Life of our Lord, 4to.

2. Ancient Church Government, in five parts, published at different periods.

3. Dr. Stillingfleet's Principles Considered. Paris, 1672. Small 8vo.

4. Compendium of the Eucharist. 4to. Oxon. 1692.

5. Luther's Spirit. Oxon. 1687.

6. St. Augustine's Confessions; St. Philip Neri's Life; St. Teresa's Life, and Way of Perfection, translated, with Prefaces.

7. A Discourse on the Necessity of a Church Guide, for directing Christians in Necessary Faith.

Several other works of our author are in manuscript. I have abridged this account of Woodhead from a longer life prefixed to the third part of the writer's "Ancient Church Government," ed. 1736.

For the loan of this scarce volume I am indebted to the Rev. M. A. Tierney, of Arundel, to whom I return many thanks for his kindness.

There is a short sketch of Woodhead in the third volume of Dodd; and a much fuller account in Anthony Wood's "Athenæ Oxonienses," a new edition of which is now being published.

V.

"……En este tiempo vinieron á mi noticia los daños de Francia, y el estrago que habian hecho estos Luthe-

ranos, y cuanto iba en crecimiento esta desventurada secta. Dióme gran fatiga ; y como si yo pudiera algo, ó fuera algo, lloraba con el Señor, y le suplicaba remediase tanto mal. Parecíame que mil vidas pusiera yo para remedio de un alma, de las muchas que alli se perdian. Y como me vi mujer y ruin, impossibilitada de aprovechar en lo que yo quisiera en el servicio del Señor (y toda mi ansia era, y aun es, que pues tiene tantos enemigos, y tan pocos amigos, que estos fuen buenos), determiné hacer eso poquito que era in mi ; que es, seguir los consejos Evangélicos con toda la perfecion que yo pudiese, y procurar que estas poquitas que están aqui hiciesen le mesmo, confiada en la gran bondad de Dios, que nunca falta de ayudar á quien por él se determina á dijarlo todo ; y que siendo tales, cuales yo las pintaba en mis deseos, entre sus virtudes no tenian fuerza mis faltas, y podria yo contentar en algo al Señor ; y que todas ocupadas en oracion por los que son defensores de la Iglesia, y predicadores, y letrados que la defienden, ayudásemos en lo que pudiésemos á este Señor mio, que tan apretado la traen á los que ha hecho tanto bien, que parece le guerrian tornar ahora á la cruz estos traidores, y que no tuviese á donde reclinar la cabeza.

"O Redentor mio ! que no puede mi corazon llegar aqui sin fatigase mucho ! Qué es esto ahora de los Christianos ? Siempre han de ser los que mas os deben, los que os fatiguen ? A los que mejores obras haceis ? A los que escogeis para vuestros amigos ? Entre los que andais, y os comunicais por los Sacramentos ? No están hastos de los tormentos que por ellos habeis pasado ?.....O Hermanas mias en Christo ! ayudadme á suplicar esto al Señor, que para esto os juntó aqui : este es vuestro llamamiento ; estos han de ser vuestros negocios ; estos han de ser vuestros deseos ; aquí vuestras lágrimas ; estas vuestras peticiones."—Camino de Perfeccion, cap. i.

"..... About this time the miseries of France came to my knowledge, and the havoc the Lutherans made there, and how much this miserable sect went on increasing. I was very much troubled thereat, and I cried to our Lord and besought him to remedy so great an evil, as though I could have done, or had been something. I thought I could have laid down a thousand lives to save

but one soul among the many which were lost there. But as I was a woman, and so very wicked, and was unable to promote as I desired the service of our Lord (and all my care was, and still is, that as He has so many enemies and so few friends, these at least might be good), I resolved to do the little that lay in my power, viz., to follow the evangelical counsels with all possible perfection, and to endeavour that the few nuns who are here may do the same, trusting in the great goodness of God, who never fails to assist them who resolve to leave all things for His sake, and I hoped that these being such as my wishes described them, my imperfections would have no effect among their virtues, and I might thus in something be able to please our Lord, so that all of us being occupied by prayer for the champions of the Church, the preachers and the doctors who defend her, we might to the best of our power help this our Lord, whom his enemies, to whom He has done so much good, have reduced to such a state that the traitors seem to wish to fasten Him to the cross again, and not to leave Him a place where to lay His head.

"O! my Redeemer! my heart cannot think of this, without excessive grief. What a thing this is now for Christians to do? Must they who owe Thee the most be those who afflict Thee the most? For whom dost Thou do greatest wonders? Whom dost Thou choose for Thy friends? Among whom dost Thou go, and to whom dost Thou communicate yourself in the sacraments? Are not those torments sufficient which Thou hast already suffered for them?————O! my sisters in Christ, help me to recommend this to our Lord, since for this purpose He has united you here; this is your vocation; these are to be your employments; these your desires; here your tears—your petitions must tend," &c.*

* This passage is taken from "The Way of Perfection," already translated.—*Dolman.*

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